CATHOLIC BUILDERS OF THE NATION

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Dominican House of Studies

CATHOLIC BUILDERS OF THE NATION

A Symposium on the Catholic Contribution to the Civilization of the United States

Prepared with the Collaboration of

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By

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Managing Editor

BOSTON
CONTINENTAL PRESS, INC.
1923

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ERRATUM

The caption on illustration opposite page 232 reading Woodstock College, Woodstock, Maryland, should read Georgetown University, Washington, D. C.

OUR REPRESENTATIVES IN THE SACRED COLLEGE

JOHN C. REVILLE, S. J.

FIRST of the American-born Cardinals was the illustrious John McCloskey, Archbishop of New York. However, thirty-nine years before his creation as Cardinal, the United States may in truth be said to have given to the Sacred College an adopted son, who in the nineteenth century left an indelible impression on the Church in America. In 1836, Jean-Louis-Anne-Madeleine Lefebvre de Cheverus, the first Bishop of Boston, but at that moment Archbishop of Bordeaux, was raised to the honors of the purple. He may be called the founder of that line of princes of the Church which is still represented among us by their Eminences the Cardinal Archbishop of Philadelphia, and the Cardinal Archbishop of Boston, the present occupant of the see over which Cheverus was the first to rule.

Jean Lefebvre de Cheverus was born at Mayenne, France, January 28, 1768; he died at Bordeaux July 19, 1836. His memory is in benediction in two continents; in the Old World, in his native France, where he ruled with singular zeal and charity over two vast dioceses, those of Montauban and Bordeaux; and in the New, where by his labors among the scattered Catholics and the Indian tribes of New England, he recalled the virtues of the missionaries of earlier days. But it is in Boston, where he was an exile from his country, in a strange land, a Catholic priest in the midst of Puritan surroundings, an aristocrat amid the democratic citizens of one of the strongholds of republicanism in the United States, that he exercised an influence which may be felt to-day, and left a name which at this hour is remembered and loved.

Jean de Cheverus was, with his illustrious chief, John Carroll, the first Archbishop of Baltimore, God's gift to the nascent Church of the United States. The chivalrous spirit of France sent Lafayette to fight side by side with Washington for the cause of our national independence in the field; the faith and the missionary zeal of that Catholic country, even amidst the tragedies of the Revolution, sent us this noble priest to stand side by side with our first Archbishop of Baltimore and his brother Bishops, Egan, Flaget, Dubois, to form, as it were, the cornerstones of the American Church.

Jean de Cheverus was one of those gentle but virile characters of which the history of the Catholic Church gives us such striking examples. In him were blended the spiritual refinement of Fénelon, the gentleness of Saint Francis de Sales, the charity of Saint Vincent de Paul. But he was as strong as he was gentle. In this Old World aristocrat there was something of the spirit of adventure and pioneer daring of Champlain and La Salle that appealed to the citizens of the young republic of the West. When in 1796 he arrived in Boston, on an urgent appeal from his old professor, Father Matignon, he immediately placed himself under the authority of Bishop Carroll, the only bishop then in the far-flung territory of the United States. The young priest, who had deliberately chosen his sacerdotal calling at a moment in France when the social prestige, the privileges, the wealth and possessions of the clergy were being ignored and trampled on, longed for work and hardships in the cause on which he had set his heart, the conversion of souls. In the New World, in Boston where he attended to the spiritual wants of his Catholic flock, in the townships of New England wherever he might find a single hearer, among the Indian tribes of the Penobscot and the Passamaquoddy, whose dialects he mastered, he found ample opportunities for his zeal. Puritan Boston and New England soon came to know

Cardinals Farley, Gibbons and O'Connell

him and to love him. In the French priest, ministering to the Redskin and the children of a despised race and creed, the citizens of Boston and the Commonwealth of Massachusetts soon discovered a man of scholarly attainments, deeply versed in science, literature and art, all-embracing in his sympathies, one of a democracy far more wide-visioned and embracing than any for which they had ever longed or dreamed. When in 1808 Jean de Cheverus was made the first Bishop of Boston, the whole city enthusiastically welcomed the news and united in its homage to him.

But the new honors made no change in his life. His house was open to all. His little flock was his chief care, but all, no matter what their creed, were his children. The sick, the poor, the suffering were his special friends. Wherever he went,—and no danger or hardships ever made him falter in an errand of mercy,—he brought peace and happiness. No one ever left his presence without feeling better. President Adams, the Governors of the Commonwealth of Massachusetts, the civic authorities of Boston, were his friends. Ministers of other creeds, men of every rank of society sought his friendship and asked his advice. It was admirably said of him that his apostolate in Boston and New England was an eloquent apologia for the truth and the beauty of the Catholic Church.

When in 1823 he was transferred from his beloved children and friends of Boston to the See of Montauban in France, the stronghold of Puritanism in the United States was overcast with gloom. His own immediate flock as well as his Protestant friends protested against his recall. But the broken state of the prelate's health as well as the command of Rome made it a duty for him to obey. In Montauban and later on in Bordeaux, he continued his apostolate of charity and zeal, everywhere winning the affection and reverence of his people. Honors pursued him. Charles X of France, who loved him and

highly valued his prudence and judgment, made him a Councillor of State and a Peer of the realm. In 1836 Gregory XVI created him a Cardinal. His life as Bishop and Cardinal in France does not directly concern us here. A striking testimony to his worth came from the city and the commonwealth in the western world where he had so nobly worked for God. Boston and New England openly confessed that they were jealous of Montauban and Bordeaux, because Jean de Cheverus was the pastor of these favored cities. The distinguished Unitarian divine, William Ellery Channing, who cannot be suspected of Catholic partialities, admirably described the first priest who toiled in America to be numbered among the members of the Sacred College. No other words can better describe the virtues and the labors of Boston's first bishop:

> The Catholic Church has produced some of the greatest men that ever lived, and this is proof enough of its possessing all the means of salvation. Who that hears the tone of contempt in which it is sometimes named, would suspect that Charlemagne, Alfred, Raphael, Michael Angelo, Tasso, Bossuet, Pascal, Descartes, were Catholics? Some of the greatest names in arts and arms, on the throne and in the pulpit, were worn by Catholics. To come down to our own times, has not the metropolis of New England witnessed a sublime example of Christian virtue in a Catholic bishop? Who among our religious teachers would solicit a comparison between himself and the devoted Cheverus? This good man, whose virtues and talents have now raised him to high dignities in Church and State, who now wears in his own country the joint honors of an archbishop and a peer, lived in the midst of us, devoting his days and nights, and his whole heart, to the service of a poor and uneducated congregation. We saw him declining in a great degree the society of the cultivated and refined, that he might be the friend of the ignorant and friendless; leaving the circles of polished life, which he would have graced, for the meanest hovels; bearing, with a father's sympathy, the burdens and sorrows of his large spiritual family; charging himself alike with their temporal and spiritual concerns; and never discovering, by the faintest indication, that he felt his fine mind degraded by his seemingly humble office. This good man, bent on his errands of mercy, was seen in our streets under the most burning sun of summer, and the fiercest storms of winter, as if armed against the elements by the power of charity. He has left us, but not to be forgotten.

> He enjoys among us what to such a man must be dearer than fame. His name is cherished where the great of this world are unknown. It is pronounced with blessings, with grateful tears, with sighs for his return, in many an abode of sorrow and want; and how can we shut our hearts against this proof of the power of the Catholic religion to form good and great men? ("Channing's Works," New Edition Complete, p. 563).

Cardinal McCloskey

John McCloskey, fifth Bishop and second Archbishop of New York, the first native-born American Cardinal, was the first native of New York State to enter the secular priesthood.

In talents and virtue he was worthy of these high honors. The history of his career forms one of the whitest pages of the annals of the Catholic Church in the United States. John McCloskey was in the best sense of the word a thorough American. As a member of the Sacred College, this citizen of our great democracy of the West brought into that august body all the refinement and polish of the Old World. Had the Pope, the American Church and people, in their search for a representative American, purposely looked for one in whom blended all the virtues of the New World together with the graces of the Old, they could not have found a better one than the second Archbishop of New York.

John McCloskey was born in Brooklyn, New York, March 20, 1810, and died in New York City, October 10, 1885. Receiving his early training in a classical school in New York City and at Mount Saint Mary's, Emmitsburg, he was ordained priest in old Saint Patrick's Cathedral, New York, January 12, 1834. His remarkable philosophical and theological attainments, his gift of exposition, the logical bent of his mind, together with his clear and persuasive eloquence, early marked him out for a professor's chair. For one year after his ordination, we find him teaching philosophy in the newly opened diocesan seminary at Nyack-on-Hudson. The destruction of

the college by fire soon after, left him free to travel abroad and to put the finishing touch to his already well-rounded studies. In Rome, while staying with the Theatines at San Andrea della Valle, he followed the lectures at the Gregorian University under the Jesuits, numbering Perrone and Manera among his teachers. In the Eternal City, whose history both in pagan and Papal times was known to him in its minutest details, he made many friends, among them Cardinals Weld and Wiseman, the learned Angelo Mai and the greatest linguist of modern times, Cardinal Mezzofanti. Few Americans were as well acquainted with the events both on the Continent and in England as the young New York priest, who in Rome and later on by his travels in Italy, Belgium, Germany, England and Ireland, came into close contact with the epoch-making movements in Church and State which marked the second quarter of the nineteenth century. John McCloskey watched with the eye of a keen observer the social and religious influence of Catholic leaders like Lacordaire and Montalembert. He divined the tendencies manifested by Döllinger, watched the beginnings of a Catholic revival in England and all but prophesied the stirring events in Europe which, a few years after, came to a bloody climax in the Revolution of 1848.

It was a trained scholar, a clear-headed thinker, a man of deep faith and piety, of indomitable will but of singular gentleness and refinement that returned to the United States in the autumn of 1837. Hard work awaited him. The parish of Saint Joseph's, Sixth Avenue, New York City, was placed under his charge. It was a stronghold of the vicious system known as "trusteeism," which in New York and Philadelphia as well as in other American cities threatened to subject the parish priest to lay control and to make of him little more than the servant, and not the pastor, of his people. Calmly, with a prudence never taken off its guard, but with an energy of will that never

despaired, Father McCloskey fought the evil, and finally conquered, winning over his at one time rebellious people by his gentleness and love.

When Bishop Hughes was looking for a president for his newly founded college of Saint John's, Fordham, it was almost inevitable that Father McCloskey should be his choice. Nor could any other candidate be chosen when the Bishop of New York asked the Holy See to give him a coadjutor in the arduous tasks of his office. On March 10, 1844, Father McCloskey was consecrated titular Bishop of Axiere and Coadjutor of New York with the right of succession. For the three following years he proved the loyal and efficient lieutenant of the great Archbishop of the metropolis of the New World. But the steady growth of the Church in New York State called for a division of dioceses, as it was impossible, even for a man of such organizing power and capacity for work as John Hughes assisted by his energetic coadjutor, to satisfy the demands placed upon him. Bishop McCloskey was transferred to the newly created See of Albany on May 21, 1847, where he had to organize everything. Pioneer work of the sternest kind awaited him. That work has been admirably described by his successor in the See of New York, the late Cardinal Farley:

> It was no small work to organize a diocese of 30,000 square miles in extent, containing less than twenty-five churches and thirty-four priests, two orphan asylums and two free schools (Shea, vol. 4, p. 126; and "Cath. Alman.," 1848). The Catholics, scattered and poor, numbered 60,000. After seventeen years of his administration of Albany he left behind as a result a noble cathedral, eighty-four priests, one hundred and thirteen churches, eight chapels, forty-four minor stations, eighty-five missionaries, three academies for boys, one for girls, six orphan asylums, fifteen parochial schools, and Saint Joseph's Provincial Seminary, Troy, which he, with Archbishop Hughes, was largely instrumental in securing and equipping. ("Catholic Encyclopedia," vol. IX, p. 486).

When in the January of 1864, the mighty John Hughes, the first Archbishop of New York, passed away,

after an episcopate unsurpassed perhaps in achievements in the history of the American Church, the Bishop of Albany was felt by bishops, clergy and people to be the logical candidate for the important post. On his appointment to the See of Albany, Bishop McCloskey had resigned his right as successor to the dead Archbishop, a right given him simultaneously with his appointment as coadjutor. He never claimed that right of succession afterward. On the contrary, he begged, prayed and implored again and again in a letter written to Cardinal Reisach, of the Congregation of the Propaganda, that the honors of the archiepiscopal see should not be given him. That letter was undoubtedly the cause of his condemnation to the very honors he sought to avoid. On May 6, 1864, he was appointed Archbishop of New York, and installed in office in Saint Patrick's Cathedral, August 27, that same year. Eleven years after, March 15, 1875, he was preconized Cardinal by Pope Pius IX, upon whom his courtly bearing, his piety and refinement of manner, his staunch loyalty to the Holy See had made a deep impression during the Vatican Council. He was invested with the insignia of his office in the old Cathedral, Mott Street, April 27, 1875, and in 1878, after assisting at the coronation of Leo XIII, received from him the Cardinal's hat, in the Consistory of March 28 of that same year.

In the autumn of 1880, owing to his infirmities and the growing burdens of his office, he was given a coadjutor with the right of succession in the person of the Right Reverend Michael A. Corrigan, Bishop of Newark, New Jersey, who was appointed titular Archbishop of Petra. Almost the last notable act of his public life was the celebration of the fiftieth anniversary of his ordination, January 12, 1884. It was followed by the ringing protest in which both the American who loves liberty and the Prince of the Church, who swears to keep inviolate the immemorial and sacred rights of the Bride of Christ, were

heard. In that protest he appealed to President Arthur for protection of American ecclesiastical property, that of the American College in Rome, against the threatened spoliation of the Italian Government. The President of the United States heard the appeal of the American Cardinal, and the Secretary of State, Mr. Frelinghuysen, through the American Minister at the Quirinal, brought the case to the notice of the Italian Government and the American College was saved.

Cardinal Farley, who succeeded Archbishop Corrigan as Archbishop of New York and was also heir to the cardinalitial honors of John McCloskey, has in the splendid life which he wrote of his distinguished predecessor, left a true picture of the man. In giving the young New York boy to the priesthood, in advancing later on the young American to the ranks of the priesthood and of the episcopate, and lifting him to the rank of the highest peerage of the Church, Catholic America showed that she had advanced with giant strides and was worthy of taking her place with the oldest and most historic churches of the Old World. In Father McCloskey the Faithful of New York City, even when through the trustee system which he finally overthrew, separated for a while from a pastor they later learned to admire and love, found a model priest, a man in every sense of the word of the sanctuary, and who among rich and poor alike, in the council of statesmen and the assemblies of the Church, carried with him the light and the atmosphere of the sanctuary and the radiant light of the altar. His life as Bishop and Archbishop, in Albany and New York, subsequent bishops have been eager to imitate. In New York, he continued the work of John Hughes, the ecclesiastical Hercules who preceded him, and he is not dwarfed by comparison with that Titan. John Hughes was the battling Maccabeus of the Church of New York, fearless and uncompromising; John McCloskey, its Francis de Sales, conciliatory and gentle, but

as unyielding as his predecessor where principle was concerned. Like John Hughes, wherever his successor appeared, his presence brought something of light and courage, some undeniable aura of the things of God and the soul. For example, in the Second and Third Councils of Baltimore, and in the Vatican Council, where he voted in the final session for Infallibility unreservedly and with an absolute loyalty to the Church and the Papacy which could never be doubted, John McCloskey was a prince among the children of Israel. His successor, Cardinal Farley, may again be allowed to speak to summarize his splendid work in behalf of the archdiocese over whose destinies he presided:

> The twenty-one years of his administration as Archbishop covered all the Sees of New York, New England, and most of New Jersey, his suffragans being Albany, Boston, Brooklyn, Burlington, Buffalo, Hartford, Newark, Portland, Springfield, and the territory later apportioned off for the Dioceses of Fall River, Ogdensburg, Syracuse, and Trenton. To provide for the wants of this vast territory, he held the Fourth Provincial Council of New York in September, 1883, having also held the Third and Fourth Diocesan Synods of New York. Considering his strength, he was perhaps the most hard-working man in his diocese. To minister to the rapidly growing wants of his people, which now numbered 600,000, the priests having grown from 150 to 400, the churches and chapels from 85 to 229, schools and academies from 53 to 97, the pupils in the Catholic schools from 16,000 to 37,000, was a task that called for more than ordinary energy and zeal. The New York Catholic Protectory is a striking monument of his foresight in making provision for a class of children much neglected, besides adding to the number of hospitals, homes and asylums as the growing wants demanded. But perhaps the work which will ever stand out as evidence of his wonderful energy and zeal, no less than of his refined and elevated taste, are the three cathedrals built by him: the Immaculate Conception, Albany; Saint Patrick's, Mott Street, rebuilt after the fire, and Saint Patrick's, Fifth Avenue, New York, which last was solemnly consecrated 5 October, 1910. ("Catholic Encyclopedia," vol. IX, p. 488).

Catholics in particular and Americans of every creed, who admire the loftiest civic virtues blended without

affection or parade with the noblest virtues of religion and the attainments of the scholar, unite in paying their homage to our first American-born Cardinal.

Cardinal Gibbons

The entire American people felt a sentiment of singular gratification in the elevation of John McCloskey to the dignity of the cardinalate. A man of spotless life, scholarly in cast of mind, refined in manners, retiring of disposition, he shunned honors and even that legitimate fame which follows great deeds. He was a great American and a great Cardinal. But personally, he was known to relatively few. One followed him, who in the United States and abroad was known as the "American Cardinal," *par excellence.* He won that title by the length of his services as a member of the Sacred College, by his love of America and all those things of good report which America stands for, by his absolute identification with the cause of American institutions, by his democratic simplicity, the charm of his manners, the interest which he took in every popular movement, the esteem in which he was held by Popes, Presidents and workingmen, the zeal he showed as priest, Bishop and Archbishop for the spiritual welfare of his people, the influence he exercised in the councils of the Church and the high destinies of the American nation. That man was James Cardinal Gibbons.

In 1896, Cardinal Gibbons published his "Ambassador of Christ." In that volume, he unconsciously painted his own picture. From the moment when he was ordained priest in the first year of our Civil War, to his death, James Gibbons lived and spoke as the envoy of God first of all to the Catholics of the United States and then to the Americans of every creed and race in the wide fields in which he labored. He became the Ambassador of Christ in North Carolina and Virginia, to the Faithful

of his diocese of Baltimore, and to that larger flock which listened to his words and admired his ideals and his life, in every Catholic diocese and parish of the United States. To thousands of Americans, who little understood what a Catholic bishop is, and even half-heartedly dreaded the name of "Cardinal," and were ready to see in one, only a wily emissary of Rome and an agent for its "medieval" intrigues, he showed what a true priest of God is and that a man can be at one and the same time the staunchest upholder of the spiritual prerogatives of the Holy See and a whole-hearted American.

The life of James Cardinal Gibbons is a story of epic proportions, but so serene, so majestically progressive in its rise, so athrill in every episode with the life of the stirring times in which he lived, so attuned to the spirit of the nation in its noblest manifestations, so unobtrusive in its achievements, that at times we fail to grasp its power and massive proportions. It parallels in its progress, its steady upward thrust and irresistible ascent, the life and unconquerable surge forward of the nation and the Church of which he was such a splendid ornament. Its broad lines can be thus briefly summarized:

James Gibbons was born in Baltimore, July 23, 1834; he died in that city, March 21, 1921. He received his early education in the west of Ireland, but returning to the United States with his widowed mother, he pursued his studies for the priesthood at Saint Charles College and Saint Mary's Seminary, Baltimore, and was ordained priest June 30, 1861. After a few months of ministry at Saint Patrick's, Baltimore, he was placed in charge of Saint Bridget's, Canton, just outside the city. Archbishop Spalding had eagerly watched the career of the young priest, and quickly discerned in him a character of finely-molded proportions, the zeal and piety of an apostle. He, therefore, brought Father Gibbons to the cathedral as his secretary, and soon after appointed him chancellor of the

archdiocese. In 1868, when only in his thirty-fourth year, he was appointed by Pius IX Vicar Apostolic of North Carolina and consecrated titular Bishop of Adrymyttum. Four years afterwards, on the death of Bishop McGill of Richmond, he was promoted to that see, and his five years in that diocese were marked by an extraordinary development in the life and activities of the Church entrusted to his care. But honors hovered over him. Appointed in 1877 coadjutor with right of succession to Archbishop Bayley of Baltimore, then in failing health, later in the same year he succeeded to that see. In 1884, as Delegate Apostolic, he presided over the Third Plenary Council of Baltimore, and much of the success of that historic assembly was due to him. In recognition of all these services, Leo XIII, who deeply appreciated the talents and virtues of the American prelate, created him Cardinal in 1886. For the thirty-five following years, James Cardinal Gibbons stood out admired and loved by every American, irrespective of religious belief, as one of the greatest citizens of the Republic, until at his death in the spring of 1921, the entire country united in a tribute to his priestly and civic virtues which reminds us of the tributes the nation paid at the graves of Theodore Roosevelt and of Abraham Lincoln.

In 1834, Baltimore had not outgrown the limits of a colonial town. The United States which at the beginning of the Civil War, had not quite 32,000,000 inhabitants, now counts 117,000,000. When the future Cardinal was a child, the Catholics in this country numbered 600,000, under one Archbishop and ten Bishops; they now number 18,000,000 under two Cardinals, an Apostolic Delegate, fifteen Archbishops and a hundred Bishops. He watched with pride the growth of our empire. He was but a mere lad when Andrew Jackson was sending United States veterans to the South to fight the treacherous Osceola. In his early manhood he saw North and South locked in

strife; he went to his grave broken-hearted over the tragedy of the most titanic war of history. He lived under twenty-two Presidents of the United States. His father, Thomas Gibbons, lifted him, an infant in arms, to look upon "Old Hickory" when the hero of New Orleans met with a triumphal reception in Baltimore. Of the five Popes who succeeded each other on the Throne of Peter during his lifetime, four knew him personally and loved him. In all that concerned the interests of Church and country in the United States, Leo XIII never failed to consult him and to yield to his knowledge of the needs and the ideals of the Republic of the West. At the Vatican Council in 1870, Bishop Gibbons, then Vicar-Apostolic of North Carolina, and only thirty-six years old, was the youngest bishop present. The eminent men of that assembly have passed away. He survived them all. So had Charles Carroll of Carrollton outlived Jefferson, Adams, Franklin and Washington, who had signed with the pen and safeguarded with the sword the charter of our national independence.

Quick was the rise of young Father James Gibbons from the ranks of the clergy. He began his classical studies in a school of the west of Ireland that boasted neither material equipment nor financial endowment, but had the gift, the only one worth while where education is concerned, of forming scholars and gentlemen. On his father's death he was brought back by his mother to the United States, the land in which God intended him to work, and where his gifts of ambassador, conciliator, patriot and priest were needed. Had that brave mother not restored her boy to the land that had given him birth, the United States would have met with an irreparable loss. Other ambassadors of Christ would have spoken their message, but the note which James Gibbons sounded as priest, Bishop, Archbishop, Cardinal, patriot, statesman, controversialist, American citizen, writer, interpreter of the

doctrines of the Catholic Church to the American nation, would have been wanting.

When he began his life work, a new era was opening. A man was needed for its tasks. When in July, 1861, the congregation of Saint Patrick's, Baltimore, saw their assistant pastor's strong face, winsome smile and well-knit frame, and heard him delivering his priestly message with an authority and elegance of diction which for seventy years never lost its Addisonian charm, they knew that they had no ordinary man to look after their spiritual welfare. It was the same at Saint Bridget's, Canton, at Saint Lawrence's Church, on the Patapsco, at Forts McHenry and Marshall. Parish-priest and missionary, Father Gibbons was his own sexton, bell-ringer, driver over snow-covered fields, pilot and rower across swollen streams.

These humbler days shine with a light altogether their own. They were spent among the poor. Father Gibbons shared their poverty. He performed the humblest duties of the priesthood. He catechized, taught school, rode miles on sick-calls. His large humanity, his zeal and refinement made him loved everywhere. American himself in the noblest sense of the word, he saw that Americans naturally loved the truth. Ambassador of his Master Christ, he longed to bring the truth of Christ and the Church He founded home to his countrymen. Consecrated August 16, 1868, titular Bishop of Adrymyttum and Vicar-Apostolic of North Carolina, he found the new field opened to him, almost without laborers but himself and a handful of devoted priests. But North Carolina and Richmond, to which latter see he was appointed in 1872, were but the initial stages of the real apostolate of the youthful prelate. Baltimore, the city of his birth, was to welcome him as its Archbishop, October, 1877; Archbishop Bayley had died but a few months before.

No matter where he lived, James Gibbons would by his own talents, virtues and innate worth have risen above

any obstacle. As a simple parish-priest, as Vicar-Apostolic in the spiritually deserted mountain-tracts of North Carolina, as Bishop of Richmond, he had already won the esteem and affection of his people and his elders in the episcopate. He was already a power for good in the country. The archiepiscopal see of Carroll was now to furnish him with an external glamour and prestige and thus greatly add to his influence.

As Bishop of Richmond he had published in 1876 one of the most remarkable books written in the nineteenth century, "The Faith of Our Fathers." The title alone is an inspiration and a masterpiece. "The Faith of Our Fathers" is not a book of controversy, nor strictly can it be called a work of apologetics. It is a clear, simple exposition of the Catholic Faith, the old unvariable and unvaried Faith of Christendom. It avoids the rigid methods of the schools. No parade of recondite learning mars its pages. It is a book that a toiler can understand for its simplicity, candor and straightforwardness, and scholars admire for the infallible psychological insight of the author into the peculiarities of the American mind. Of "The Faith of Our Fathers" over 1,000,000 copies were sold. Its calm and dignified exposition of the Faith, its Virgilian sweetness, its tone of authority unmarred by dogmatism or harshness, won thousands to the Catholic Church.

Archbishop Gibbons up to the day of his creation as Cardinal had been a prominent, beloved and well-known figure. Since 1886, he was a national institution. In his long life, he may perhaps have made some slight errors; they disappear in the splendor of noble deeds. He had the esteem and the love of Benedict XV, Leo XIII, of Pius X and Pius IX, the affection of his people of Baltimore, children, old and young, Catholic and Protestant and Jew. To his brothers in the episcopate he spoke with something of the authority of a Father in Christ. To those not of his fold

he represented worthily the authority of the Church, and proved by his timely and judicious utterances that the Catholic Church was the friend of those free and democratic institutions of which his countrymen were so proud.

He proved that there was no antagonism between the Catholic Church and progress, science, sound industrial and political theories. When the cause of the Knights of Labor was in danger of incurring ecclesiastical censure and condemnation at Rome, he addressed in February, 1887, to Cardinal Simeoni, Prefect of the Propaganda, for presentation to the Holy Office, a report on the subject, perhaps the ablest document he ever wrote. Good men called the American Cardinal a Socialist. But Manning in England looked upon the document as one worthy of a true friend of the poor. The head of the Knights of Labor in the United States, Terence V. Powderly, and the tens of thousands of workingmen whose cause had been championed by the Archbishop of Baltimore, saw their side of the question placed in its true light. The condemnation with which they were threatened was never pronounced. The ban against the Knights was lifted in Canada, and Leo XIII's Encyclical on Labor, which soon followed, outlined his admirably sane and generous position concerning organized labor.

When the Third Plenary Council of Baltimore was held in 1884, Cardinal Gibbons was appointed by Leo XIII Apostolic Delegate, and in that capacity presided over the sessions of the assembly with a dignity and authority that won all hearts. To the cause of the Catholic University he gave his unflagging and intelligent coöperation, for he knew the necessity of a thoroughly educated clergy. Evil influences within the Church itself attempted to divide the Faithful by bringing into action in their ranks the mischievous effects of nationalism, by claiming for certain elements of the Catholic population bishops of the nation to which they belonged. The Cardinal left no doubt as

to his position in the matter when he exclaimed: "Woe to him that would sow the tares of discord in the fair field of the Church of America." Thoroughly Catholic and priestly, in his every-day life he was also a thorough American. In the terrible conflict, which can scarcely be said to be over, his heart beat high to the ideals of the country. He gave chaplain after chaplain to the service of our men across seas. He was foremost in every relief work, and the Red Cross and the Knights of Columbus never appealed to him in vain. Under his red robes beat the heart of a soldier of liberty and justice. His last years were crowned with endless works of mercy, as his first had been with those of priestly zeal. In the work of reconstruction, social, moral and economic, which he had long at heart, he played a part, in spite of his advancing years, which younger men envied.

His life was a blessing to his countrymen. His voice ever pleaded for justice for his own Catholic brethren, for liberty, for suffering humanity wherever found. Its last accents were heard in defense of the persecuted Jew and suffering Ireland. He was the Ambassador of the Prince of Peace. He frowned on discord and hate. When he died something noble, tender and simple, a figure truly American and Catholic, went out of our national life. The voice of this gentle ambassador will not be silenced. In moments of doubt it will teach succeeding generations how to blend patriotism and piety, love of humanity and love of God. It is an incontestable sign of the innate greatness of the American people, that it assessed at its true worth the simplicity and the splendor of the life of the great Cardinal.

James Cardinal Gibbons was neither a masterful organizer nor a profound thinker. His generation did not see in him a fighting Bishop like John Hughes of New York, or McQuaid of Rochester, or Ireland of St. Paul. But his was a symmetrical character, marked by simplicity, quick and instinctive understanding of the men and the

times, and a spirituality of outlook that strongly impressed the imagination and heart of the American people.

Shortly after the Cardinal's death, the Reverend Doctor William Kerby said of him in the *Catholic World* (May, 1921):

> A man in eminent station who can inspire universal trust and win universal respect from the warring factions of a divided world has elements of real greatness, whether or not we can find and name them. A man whose personality is as a flux by means of which the discordant elements of our national life were fused into harmony is a national benediction to be counted among the high favors of heaven. A man who becomes like an atmosphere in the moral world, under whose influence virtues thrive and vices are ashamed, carries within his soul the springs of greatness whether or not we define and analyze them. A man who is respected and loved by every type of great man that his time produces, is himself great among men.

These lines admirably describe the greatness of the illustrious prelate, who for so many years was the Nestor to the American Hierarchy.

Cardinal Farley

In a scholarly tribute to another American citizen enrolled as a member of the Sacred College, the Reverend Doctor Peter Guilday, writing in the *Catholic World* for November, 1918, said:

> In announcing the death of Father Faber to his congregation at Saint Mary of the Angels, Manning broke through the studied reserve which marked his attitude in the pulpit and said with tears: "He was a great priest . . . and he died as a priest should die, amid the prayers and tears of his flock. Though he lived in the world, I never saw anyone so detached from the world; if ever there was a higher or a lower path to choose, he always chose the higher; if ever there was a truth to be spoken he spoke it unhesitatingly, without any desire to accommodate it to the tastes and fashions of men. I know of no greater glory that can come upon the head of a priest than this." John Cardinal Farley died thus, mourned by a world made up of many who were not of his Faith, by a world of which he was a great moral leader but from which he remained spiritually aloof to the end. His name is enrolled in that singularly favored class of God's servants whose lives bear the closest scrutiny, for he lived but for one purpose, to give glory to

> God before men and to bring all men to the feet of Christ by love. He died rich in virtue, his name is a benediction throughout the land, and he will be remembered as one whose heart was ever devoted to his fellowmen.

Every American knows that this beautiful tribute is fully deserved. On reading it, all who knew and loved Cardinal Farley will instinctively recall an historic date in his life.

On the afternoon of Wednesday, November 29, 1911, His Holiness Pope Pius X imposed the cardinalitial berretta on their Eminences Cardinals Falconio, di Belmonte, Farley, Bourne, Amette, O'Connell, Dubillard, de Cabrières, Bisleti, Lugari, Pompili, Billot and van Rossum. In answer to the address in which Cardinal Falconio, the dean of the newly created Princes of the Church, thanked the Holy Father for the honor conferred on them, the Pope referred to the enthusiasm with which the appointment of the American Cardinals had been greeted by the people of the United States. Turning to the newly appointed American Cardinals, he said:

> The enthusiasm with which the news of your elevation to the Sacred College was received, the demonstrations which were made for you by all classes of citizens, the acclamations, accompanied with blessings, wishes and affectionate greetings, on your departure from New York and Boston, and finally your triumphant voyage across the ocean protected by the Papal flag, afford me not only hope, but certainty that the Lord on your return will multiply the fruits of your Apostolate, and that over the hospitable land which receives all people of the world, and with well-ordered liberty provides for the universal well-being, the Lord will reign and His glory will shine therein.

On the heart of John Farley these words made a deep impression. He quoted them among the first sentences which he spoke in Saint Patrick's Cathedral on his return from the Eternal City. His heart could not but be responsive to the unsolicited manifestations of joy of his own flock and of those outside the fold over the honor conferred upon him. But his soul was above any thought of worldly

prestige which it might give. Like Pius X, he had but one hope, that on the return to the land described by the Holy Father as the land of a generous hospitality and of well-ordered liberty, he might more fully and more chivalrously, even than before, were that possible, carry out the ideals for which from his boyhood days he had ever striven.

In the lives of those men who work especially for God there is a wonderful unity. That unity we find in the life of John Cardinal Farley. It was not without a special meaning that the Papal flag floated at the masthead of the ship that bore him across the seas to receive from the hands of Pius X the insignia of his office. It was a long time since that flag had been seen on the highways of the ocean. It was a splendid augury that on one of the rare occasions when it floated there in the last half-century it should be unfurled over an American Cardinal whose whole life as priest, bishop and Prince of the Church was one continued act of loyalty to the Chair of Peter.

John Murphy Farley was born at Newton-Hamilton, County Armagh, Ireland, April 20, 1842; he died in New York City, September 17, 1918. His was essentially a priestly soul. It is as a priest that he will be remembered. He had great gifts, breadth of view, a thorough understanding of the issues of the day, administrative qualities of a high order. With a thorough grasp of modern intellectual problems, he looked at them steadily and calmly. And he refused to depart from the solutions which his Faith, his training, his clear mind, his experience had taught him were absolutely correct and sound. In abstract reasoning, in purely metaphysical questions, in theories as such, he had little interest. Yet he was keenly logical, and an accomplished scholar. His one passion in life was to deal with the hearts, the souls, the lives of men. He socialized his gifts of mind and heart, his innate love of virtue and truth, his sincere and tender piety. Ornaments

of his own life, they were the source and the explanation of his influence.

Cardinal Farley spoke the truth when he told his people that his life among them for fifty years as student and priest was an open book. The record he wrought and wrote with his hands and his life, was one of labor, prayer, humility, unselfishness and fidelity to duty. He could truthfully say that the priesthood was the only honor to which he had ever aspired. Yet honors sought this gentle cleric and priest from the days when he was a student in Saint Macartan's College in Ireland, and later at Saint John's, Fordham, New York, to the hour when after years as priest and pastor, he was made Auxiliary Bishop of New York, then Archbishop and finally Cardinal.

When these honors came to him they found the shepherd in the midst of his labors. It was thus that the Pope's ambassadors found Saint Bonaventure in the humblest duties of the monastery when they bore him a Cardinal's hat. His whole priestly life was passed within the limits of the Archdiocese of New York. With the City of New York, its life, its activities, its marvelous growth, its problems, he was intimately acquainted. He loved its people, many-tribed and many-tongued. For the energy, the manhood, the push, the finely audacious economic and business enterprise of her citizens, he had the greatest admiration. To America and the American Constitution, to America's aims and purpose in the great war, he was unflinchingly loyal. The Governors of the State, the Mayors of the city, its professional, business and literary men time and time again expressed their admiration for him in heartfelt words. In the course of his long and useful life in the great city, New York learned to reverence and love this unworldly priest, who had but one desire, to rule his flock as a true shepherd and to let those outside of his fold know that if they did not consider him their spiritual father, he looked upon them all as friends.

As a young priest, when assistant at New Brighton, Staten Island, Father Farley gave evidence of the strong and tender piety, the mental and spiritual equilibrium, the zeal which ever marked him. For twelve years as secretary to Cardinal McCloskey he was unconsciously preparing himself for the duties which one day were to be his in the position then occupied by the first American Cardinal whom he so loyally served. For eighteen years he was pastor of Saint Gabriel's, in the heart of the city he loved, daily in contact with the heart's blood of the people, keenly alive to their spiritual, social, educational wants, providing for their children and their poor, always giving the example of an untiring and zealous shepherd of the flock of Christ. In 1891 he was appointed vicar-general of the archdiocese. Immediately the force of his zeal, his unusual administrative capacity, his practical insight into the complex workings of the vast organization under his control, showed the true worth of the man. Made auxiliary bishop in 1895, he found a still larger field for his energies, his talents and his powers. On the occasion of Archbishop Corrigan's episcopal silver jubilee he raised $300,000 to clear from debt the diocesan seminary at Dunwoodie. In 1902 he was appointed Archbishop of New York; in 1911 he was created a Cardinal of the Holy Roman Church.

When Leo XIII, who knew men, appointed Bishop Farley to the Archdiocese of New York, he knew the pastor and the flock. He realized that the man of his choice was to rule one of the greatest and one of the most thoroughly Catholic sees in the world. Within its limits, almost all the tongues of man are spoken. Problems that would tax the brains of the greatest educational, financial, social, clerical and administrative experts must be faced almost daily in the chancellery of its first pastor. The Pope was convinced that John Farley would solve them. If the newly appointed archbishop trembled at the thought

that he would have to wear the mantle of Archbishop Hughes, "the hero" and the champion of the rights and liberties of the Church; of Cardinal McCloskey, "the sage," and of Archbishop Corrigan, "the saint," the keen-sighted Leo was absolutely confident that the newly appointed prelate could successfully tread in the path of his predecessors. To use the words of one of his priests addressed to the Cardinal after his return from the Eternal City: "To have held this portion of the garden of the Lord at the point of fertility and productiveness to which they had brought it would in itself have been a great achievement." Cardinal Farley did more. Not only did he suffer "no flower or fruit or tree or shrub to wither and decay," but he "added to their beauty, their number and their variety."

The administrative abilities of the Cardinal Archbishop of New York were mustered into the service of the noblest of causes. He had grown up with the archdiocese and realized its needs. As a country and city pastor he had also seen the needs of the clergy. He loved his priests. They repaid his love with theirs and added to it their unfailing loyalty. For the younger members of the clergy he had a special affection. Cathedral College, Dunwoodie Seminary, where the future priests of the archdiocese are trained for their life's work, were especially dear to him. He insisted that the American priest should ever be the man of culture and refinement, fully equipped for the manifold duties of his office. He still more emphasized the fact that he should ever be a man of prayer, a man of self-denial, spotless in life and conduct. If he prayed for the greater spiritualization and sanctification of his devoted priests, he gave them above everything else the inspiring example of his own childlike piety and faith.

Cardinal Farley was little given to the arts of self-advertising. He was modest and self-effacing. Yet he was a man of keen mental vision and eminently practical. He grasped a situation, saw a problem to be worked out

and calmly set about realizing his ideals or his dream. There were gaps in our Catholic educational system. He endeavored to fill them and to improve our methods. He gave his intelligent and loyal support to the Catholic University at Washington. He improved the parish school system. An alumnus of Saint John's, Fordham, he remained one of her most loyal sons and an advocate of the sterling education which his Alma Mater and her sister colleges uphold. As a young priest and as a pastor in Saint Gabriel's, he suffered with the poor. Out of his own scanty resources he often relieved their wants. His gentle and sympathetic nature, his warm Celtic heart, throbbed in unison with their sorrows. The Saint Vincent de Paul Society and its American Ozanam, the illustrious Thomas M. Mulry, found in him not only an adviser but a champion. The spiritual director for many years of that society, he infused into it an enthusiasm and a zeal, and gave evidence of an intelligent and practical insight into the needs of the poor, which might well become the study of the best social workers. When "The Catholic Encyclopedia" was planned he gave it his whole-hearted approval. It was launched under his patronage and he never wavered through many a crisis in his confidence in its final triumph.

Head of a great diocese, he worked for its financial, religious and educational welfare. Thanks to him, Saint Patrick's Cathedral was freed from debt. Successful in relieving the diocesan seminary at Dunwoodie from a heavy financial burden, he was still more so when he collected almost a million dollars for the noblest sacred edifice in the United States and saw his cathedral solemnly consecrated to God. He was a great administrator, but he was more. He was in all things a priest and a shepherd. He was all-embracing in his sympathy for his flock. For the blind, the deaf, the dumb, the children whose schools he multiplied nearly fifty per cent, for the homeless orphan, he had a special care. His heart was open to every appeal,

his hands were ready for any task. In priest, Bishop and Cardinal John Farley, political corruption, Socialism, the gilded immoralities of the stage found a fearless opponent; the sanctities of the hearth and home, a dauntless champion.

"A priest above all things"—such is the tribute which John Farley in his "Life of John Cardinal McCloskey" pays to his illustrious predecessor in the See of New York. Cardinal Farley was preëminently that. Wearing the white flower of a blameless life, while mingling with the world he kept his priestly robes unstained by any taint of worldliness. Differing in many respects from his three immediate predecessors, he was worthy to be counted on the roll of the great bishops who in the greatest city of the western world have done so much for the welfare of their fellow citizens, and for the spread of the kingdom of God. The splendid example of his blameless and holy life will not be lost on the mighty city which he loved. In the midst of hurrying throngs, the hum of traffic and the sound of passing feet he sleeps under the arches of his noble cathedral. He rests there among his children and friends, for all New York revered and loved him.

In an address to the American Federation of Catholic Societies, in Madison Square Garden, New York, August 20, 1916, Cardinal Farley spoke these words:

> The best, the most fruitful thing we can do for the Church is to make her spiritualizing influence so resplendent in our character and conduct, that the religiously indifferent who surround us will see her claims verified and illustrated in the self-sacrificing devotion of her children to the service of God and to the service of man. The world is trying to do good to humanity from purely human motives. Let us prove to it that the faithful who serve God are the best because they are the most disciplined servants of men.

There is to be found the keynote of his life and the secret of his power.

Living and Other Cardinals

In addition to William Cardinal O'Connell, Archbishop

of Boston, who was enrolled among the members of the Sacred College by Pope Pius X, on November 27, 1911, and Dennis Cardinal Dougherty, Archbishop of Philadelphia, upon whom the same honor was conferred by Pope Benedict XV, March 7, 1921, the United States counts six other distinguished prelates who were raised to the honors of the purple: Cardinals Persico, Satolli, Martinelli, Falconio, Mazzella and Bonzano. All did conspicuous and valuable work in the United States, and may be called American Cardinals. The Franciscan Cardinal Diomede Falconio, indeed, has a strict right to the title, for he became a naturalized citizen of the Republic. He was ordained priest on American soil and for some years taught at Saint Bonaventure's College, Allegany, New York, later on becoming president of that institution. In 1899 he was sent by Leo XIII as Apostolic Delegate to Canada. From 1902 till 1911 he acted in the same capacity in Washington and was created Cardinal in 1911. From 1896 until 1902 he had been preceded in the office of Apostolic Delegate to the United States in Washington by an Augustinian, Archbishop Sebastian Martinelli, who endeared himself to every class of people in the country, and who on his return to Rome was also similarly rewarded for his singular services to the cause of religion. Cardinal Falconio was succeeded by Archbishop John Bonzano as Apostolic Delegate and after eleven years, during which he won the esteem and affection of all, he was recalled to Rome and created Cardinal November 16, 1922.

The first Apostolic Delegate to the United States was the scholarly Francesco Satolli. His term of office dated from 1893 to 1896. During that time he had to deal with some of the most difficult problems that ever faced the Bishops and the Faithful of the Catholic Church in America. As a lecturer on dogmatic theology, both in Rome and the Catholic University of Washington, he charmed his hearers by the lucidity of his exposition and

the power of his eloquence. On his return to Rome, Leo XIII made him Cardinal in 1895. He died in 1910.

As far back as 1893, Ignatius Persico, Bishop of Savannah from 1870 to 1872, had become a member of the Sacred College. He passed but a few months in his Southern diocese but during that short time succeeded in winning the affections of his people. Cardinal Persico is best known in connection with the mission entrusted to him in 1877 as Apostolic Delegate in Ireland.

Camillo Mazzella, an Italian and a member of the Society of Jesus, was distinguished as a professor of dogmatic theology in the United States where he taught at the Collegium Maximum of the Maryland-New York Province of the Society. Leo XIII recalled him to Rome and created him Cardinal-Deacon in 1886. Later on he was appointed Cardinal-Bishop, the first Jesuit to obtain that honor. His see was that of Palestrina. He died in 1900.

These prelates all loved and admired America and American institutions. The Catholics of America feel that they and all their American brethren in the Sacred College from the days of Cheverus to our own, worthily represent the great Republic of the West.

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THE HIERARCHY OF THE UNITED STATES

REVEREND THOMAS P. PHELAN, D. D.

AT the opening of the nineteenth century, the Hierarchy of the United States consisted of the Venerable Archbishop Carroll of Baltimore and his coadjutor, the Right Reverend Leonard Neale. Archbishop Carroll passed away in 1815. Bishop Neale, who succeeded him, was a member of the Society of Jesus and had served as President of Georgetown College. The weight of years and bodily infirmity had so undermined his constitution that he survived his predecessor only two years. Before his death he petitioned for a coadjutor, naming the Reverend Ambrose Maréchal. Rome heeded his choice but before the Bulls arrived, Archbishop Neale had died. Archbishop Maréchal was one of the noble band of Sulpicians driven from France during the French Revolution. He had been on the Maryland missions, had taught theology at Saint Mary's Seminary and philosophy at Georgetown College, and had previously refused the Bishopric of Philadelphia, but his wishes were overruled and he was consecrated archbishop after the demise of Archbishop Neale. During his administration, the cathedral, begun by Archbishop Carroll, was opened for divine service.

Archbishop Maréchal's health failed rapidly and, as his coadjutor, Father James Whitfield was named. The new archbishop was born in England, and had studied under his predecessor in the seminary at Lyons. He served for a time on the English missions and on the advice of his former teacher came to America. During his episcopate, the first and second Provincial Councils of Baltimore were held and the Society of Jesus was formally reëstablished. In 1833, the Reverend Samuel Eccleston was

consecrated his coadjutor. A month later Archbishop Whitfield died. He was a descendant of an Episcopalian family, settled in Maryland since pre-Revolutionary days. While a student at Saint Mary's College he became a Catholic and was ordained to the priesthood in 1825. He joined the Sulpicians, studied in France and served as President of Saint Mary's College. During his administration several Religious Orders of men and women were introduced into the diocese and Saint Charles College was completed. From 1837 to 1849 he convoked and presided over five provincial councils. He died in 1851.

The Most Reverend Francis Patrick Kenrick, one of the distinguished prelates of the American Hierarchy, succeeded him. His learning, profound wisdom, great virtues, and administrative ability stamp him as the ideal churchman. Born in Ireland, educated at the Propaganda, he served under Bishop Flaget, teaching theology in the seminary, Greek and history in Saint Joseph's College, and acted as pastor of Bardstown. The troubles in the church at Philadelphia prompted the Provincial Council of 1829, with the consent of Bishop Conwell, to petition for a coadjutor and the choice fell on the youthful professor. His strong character and firm stand overawed the refractory trustees, and peace was restored to the distracted church. He established the Seminary of Saint Charles Borromeo; the Augustinians founded the college at Villanova and the Jesuits opened Saint Joseph's College. During his administration, the Native American party in a series of riots burned churches and institutions and desecrated a cemetery in Philadelphia. His prudence and firmness aided in suppressing the rioters. In 1851 he was transferred to Baltimore. As Apostolic Delegate he presided over the deliberations of the First Plenary Council of Baltimore. Pope Pius IX commissioned him to collect and forward the opinions of the American Bishops on the promulgation of the Doctrine of the Immaculate Concep-

Cardinal Gibbons Memorial Hall, Catholic University, Washington, D. C.

tion, and he was present in Rome at its proclamation. The revival of the anti-Catholic movement and the ravages of the Civil War were disastrous to his health and he died in 1863. He was a ripe scholar, especially in Greek, Hebrew and the Sacred Scriptures, and his contributions to Catholic literature include a translation of the Bible with a commentary, several volumes of Moral and Dogmatic Theology, a commentary on the Book of Job and many essays. In Philadelphia he founded the *Catholic Herald* under the editorship of the Reverend John Hughes, the future Archbishop of New York.

The Right Reverend Martin John Spalding, Bishop of Louisville, succeeded him. Born in Kentucky, educated at Bardstown and Rome, he began his clerical career in his own diocese as rector of the cathedral and editor of the *Catholic Advocate.* When the See was transferred from Bardstown to Louisville, he was consecrated coadjutor and succeeded to the episcopate on the death of Bishop Flaget. In 1864 he was transferred to Baltimore. He presided over the Second Plenary Council in 1866 and attended the Vatican Council, serving as a member of the Commissions on "Faith" and "Postulata." He supported the promulgation of the Dogma of Infallibility, and by his pastorals and addresses dissipated many false notions in regard to the Dogma. He was a brilliant writer whose contributions to Catholic literature included "Life, Times and Character of Benedict Flaget," "History of the Protestant Reformation," "Miscellanea" and various other works. A popular lecturer and a finished pulpit orator, his services were always in demand in literary and religious circles.

Archbishop Spalding died in 1872, and was succeeded by the Right Reverend James Roosevelt Bayley, who was ordained to the Episcopalian ministry and was a member of a famous New York family, and a nephew of Mother Seton. He was converted, ordained to the priesthood, and

served as president of the seminary at Fordham and secretary of Archbishop Hughes. In 1853, he was consecrated first Bishop of Newark. He founded the diocesan branch of the Sisters of Charity, Seton Hall College and the Seminary of the Immaculate Conception. In Baltimore he labored to repair the ravages of the Civil War and his success was phenomenal. His written works include "A Brief Sketch of the Early History of the Catholic Church on the Island of New York" and "The Memoirs of Simon Gabriel Bruté." Shortly before his death he petitioned for a coadjutor and Bishop James Gibbons of Richmond was chosen to assist him. At his death in 1877, the future Cardinal succeeded him and for more than forty years presided over the diocese. The latter's career is treated in the chapter on the "American Contribution to the Sacred College."

In 1808, the Diocese of Baltimore was divided and four new Sees were erected, at Boston, Philadelphia, New York and Bardstown. The venerable John Carroll was raised to the dignity of archbishop. Archbishop Maréchal petitioned the Holy See for another division, asking that North and South Carolina be erected into a Vicariate Apostolic, but the Propaganda rejected his proposal. The Archbishop then suggested that these two States and Georgia be constituted a diocese with the See at Charleston. The Sovereign Pontiff, however, erected Virginia as a diocese with Richmond as the seat of the bishop and the Carolinas and Georgia into another diocese with the See at Charleston.

Charleston.—Pope Pius VII named as Bishop of Charleston the illustrious John England, one of the most famous members of the American Hierarchy. After twelve years of service in his native diocese of Cork, Ireland, he came to Charleston. His diocese comprised three States, with four churches and less than four hundred souls. To correct the evils caused by ignorance of religion, he

organized a Book Society, edited a catechism, and a new edition of the Missal in English. He published the first Catholic newspaper in the United States, the *United States Catholic Miscellany*. There was neither academy nor college in his home city, so he founded "The Philosophical and Classical Seminary of Charleston," which attracted students from every religious sect. In conjunction with the college he established a seminary, hoping to supply his diocese with priests. He was president of these institutions and frequently taught most of the classes, until some candidates for Orders were able to relieve him. For the education of girls, he introduced the Sisters of Our Lady of Mercy, who opened a school, and also a free school for colored girls, visited the poor and nursed the sick. His labors were not confined to his own diocese; he visited the principal cities, preaching and lecturing, and defended the Church from bigoted attacks. In 1826, Congress invited him to address its members and he delivered an inspiring lecture on religion and their duties to God and their fellow men. During twenty-two years he labored for God and country, and his sincerity and patriotism endeared him to every class. In 1838, the Right Reverend William Clancy was appointed to assist him but departed to become Vicar Apostolic of British Guiana, leaving the Bishop broken in health and overburdened with duties. On a return trip from Ireland he ministered to the sick, suffering with the dreaded ship fever and on his return died, a martyr to his zeal. He was a rare scholar and a fervent orator. Though he had no time for study and lacked research books, he produced brilliant essays, logical and instructive. As a churchman, a patriot and a scholar, Bishop England has left his mark on the pages of American history.

His successor, the Right Reverend Ignatius Aloysius Reynolds, had been a teacher in Saint Joseph's College and the Seminary at Bardstown. He built and consecrated

the Cathedral of Saint Finbar and compiled the works of his great predecessor. He was a gifted pulpit orator and his pastorals were models of style and spirituality. The Right Reverend Patrick N. Lynch succeeded to the See on the death of Bishop Reynolds. He was learned and eloquent, writing many brilliant essays and delivering lectures and sermons in every large centre. The Civil War devastated his diocese and his cathedral was destroyed. He was loyal to the Confederacy and towards the close of the struggle went to Europe as its accredited representative. During the seventeen years following the close of the war he labored to repair the ravages of the dreadful conflict. The Right Reverend Henry P. Northrop, Vicar Apostolic of North Carolina, succeeded him (1883). Although the earthquake of 1886 destroyed the pro-cathedral and many churches, he began a new cathedral which was consecrated in 1907. His labors ceased in 1916.

Richmond.—The Holy See erected the Diocese of Richmond and appointed the Reverend Doctor Patrick Kelly, a college president in Ireland, its first bishop. He was consecrated by Archbishop Troy of Dublin and came to his diocese in the fall of 1820. The diocese was poor, the population small, the Bishop's health impaired. In 1822 he was translated to the See of Waterford and Lismore in Ireland. The diocese was administered by the Archbishop of Baltimore until 1841, when the Right Reverend Richard V. Whelan was translated to that See. The Right Reverend John McGill succeeded him (1850). He was the author of two books: "The True Church Indicated to the Enquirer" and "The Creed of Catholics." On the death of Bishop McGill, the Vicar Apostolic of North Carolina, the Right Reverend James Gibbons was translated to Richmond. In 1877 he became Metropolitan of Baltimore and the Right Reverend John Joseph Keane assumed the burdens of the See. He labored faithfully until appointed first rector of the Catholic University.

The Right Reverend Augustine Van De Vyver was consecrated in 1889 and for twenty-two years presided over the diocese. The crowning achievement of his administration was the erection of the magnificent cathedral of Richmond. His successor was the Right Reverend D. J. O'Connell, Auxiliary Bishop of San Francisco, and former rector of the American College, Rome, and the Catholic University.

St. Augustine.—When the territory of Florida was annexed to the United States, the Right Reverend Michael Portier was appointed Vicar Apostolic of Alabama and Florida. He was succeeded by the Right Reverend Augustin Verot, who became the first Bishop of St. Augustine on its erection in 1870, being transferred from Savannah. Although the Civil War brought havoc in Florida, Bishop Verot and his successor, the Right Reverend John Moore (1877-1901) had introduced religious orders and founded churches and schools so that the prosperity of the diocese was constantly increasing. His successors have been the Right Reverend W. J. Kenny (1902-1913), Right Reverend M. J. Curley (1914), (made Archbishop of Baltimore 1921) and the Right Reverend P. J. Barry (1922).

Wheeling.—The Diocese of Wheeling was formed in 1850 and the Right Reverend Richard V. Whelan was translated from Richmond to the new See. For twenty-four years he ruled the diocese, erecting a cathedral and a seminary. His successor, the Right Reverend John J. Kain (1875), continued the good work until 1893 when he was promoted to the coadjutorship of St. Louis. The Right Reverend P. J. Donahue, consecrated in 1894, passed away in the fall of 1922, and his coadjutor, the Right Reverend John J. Swint, was his successor.

Wilmington.—The Diocese of Wilmington was erected in 1868 and the Right Reverend Thomas A. Becker was named its first bishop. In 1886 he was transferred to Savannah, and the Right Reverend Alfred A. Curtis,

formerly an Episcopalian minister, converted by Cardinal Newman, was consecrated. In 1896 he resigned his See and was succeeded by the Right Reverend John J. Monaghan.

Savannah.—This diocese was formed in 1850 and the Right Reverend Francis Xavier Gartland, Vicar General of Philadelphia, was consecrated bishop. He died from yellow fever, contracted in the discharge of his duties during an epidemic. His successor, the Right Reverend Augustus Verot of the Vicariate of Florida, was promoted to the vacancy, but on the erection of St. Augustine in 1870 returned to that See. The Right Reverend Ignatius Persico, a Capuchin, who had served in India as Bishop-Auxiliary to Bishop Hartmann of Patna, succeeded to Savannah but resigned on account of illness and returned to Rome, where he was later created Cardinal. The Reverend William H. Gross, C. SS. R., succeeded to the post but was translated to Oregon in 1895. The Right Reverend Thomas A. Becker, transferred from Wilmington, presided over the diocese until 1899. He resigned February, 1922, and the Right Reverend M. J. Keyes succeeded him.

Vicariate of North Carolina.—In 1868, Pius IX formed this Vicariate. Its vicars have included such illustrious churchmen as Cardinal James Gibbons (1868-1872), Most Reverend John J. Kain (1872), Right Reverend Henry P. Northrop (1882) and Right Reverend Leo Haid, O. S. B. (1888).

PROVINCE OF BOSTON.—In 1808, Boston, then including all New England, was erected into a diocese with the Right Reverend John Cheverus as its bishop. He was consecrated in 1810. In 1823 he was summoned to France and made Bishop of Montauban. Subsequently transferred to Bordeaux as archbishop, he was named Cardinal in 1836. The Holy See selected as his successor the Right Reverend Benedict J. Fenwick, S. J., who had labored in New York with Father Anthony Kohlmann, S. J. His learning,

eloquence and zeal brought many converts to the Church. During his episcopate, the Ursuline convent and school were burned by an anti-Catholic mob. He founded the College of the Holy Cross at Worcester and placed it under the care of the Jesuits. Worn out by his constant toils, he asked for a coadjutor and the Right Reverend John B. Fitzpatrick was chosen and consecrated in 1844. Two years later the Bishop died, mourned by all for his gentleness, eloquence, learning and zeal.

Bishop Fitzpatrick succeeded him. After his ordination, he labored in his native city, Boston. During his episcopate the dioceses of Burlington and Portland were erected. He was instrumental in bringing many converts into the Church, the most influential being Orestes A. Brownson. When he passed away in 1866, the priests and churches had increased seven fold.

The Right Reverend John Joseph Williams was then appointed and presided over the diocese for more than forty years, in which the increase in population was phenomenal. Churches, schools, institutions were multiplied. He built the Cathedral of the Holy Cross and the Diocesan Seminary at Brighton. So prosperous was his See that four new dioceses were created, Springfield, Providence, Manchester and Fall River. In 1875, Boston was made a Metropolitan See. He attended the Vatican Council and aided materially in founding the American College at Rome. The story of his episcopate is the story of the growth and development of Catholicism in New England. His successor was his Eminence Cardinal O'Connell, then coadjutor archbishop (1907).

Hartford.—In 1843 the States of Connecticut and Rhode Island were erected into the Diocese of Hartford. The Reverend William Tyler was named its first bishop. His mother was the sister of the Reverend Vergil Barber and William was fifteen years old when he embraced the Faith. He selected Providence for his See. His arduous

labors soon sapped his strength and the Right Reverend Bernard O'Reilly was selected for his coadjutor. Before he was consecrated Bishop Tyler passed away. The new bishop had served in Brooklyn, Rochester and Buffalo, New York. He open a seminary in his own house and went to Europe for assistance. On the return voyage in 1856, the ship foundered in a storm and all on board perished.

The Right Reverend Francis P. McFarland, consecrated in 1858, took charge and asked for the division of his rapidly growing diocese, but the Holy See detached Rhode Island and erected the Diocese of Providence. He removed his residence to Hartford and erected a cathedral. He died in 1874. The Right Reverend Thomas Galberry, President of Villanova College, was next consecrated in 1876. His administration was short but fruitful. He founded the *Connecticut Catholic.* Two years later he died suddenly. The Right Reverend Lawrence S. McMahon succeeded in 1879. During the Civil War he served as chaplain of the Twenty-eighth Massachusetts Regiment. He was Vicar General of Providence when called to Hartford. He completed the cathedral and freed it from debt. He was called to his eternal rest in 1893. The Right Reverend Michael Tierney was consecrated in 1894. He opened Saint Thomas' Seminary, a preparatory school for aspirants to the priesthood, and introduced the Diocesan Missionary Band. Bishop Tierney died in 1908, and the Right Reverend John J. Nilan was appointed (1910).

Manchester.—The Diocese of Manchester was formed in 1884 with the Right Reverend Denis M. Bradley as its first bishop. For nineteen years he labored to build up the diocese and at his death in 1903 the Catholic population had doubled and many new parishes had been founded. His successors have been the Right Reverend John B. Delany (1904), and the Right Reverend George A. Guertin (1907).

Fall River.—The diocese was established March 12, 1904, and the Right Reverend William Stang appointed bishop. He died February 2, 1907, and was succeeded by the Right Reverend Daniel F. Feehan.

Providence.—The diocese was erected in 1872 and the Right Reverend Thomas F. Hendricken appointed bishop. He began and finished the new cathedral and freed it from debt. Under his benign care the diocese increased spiritually and materially. Right Reverend Matthew Harkins was consecrated in 1887. He consecrated the cathedral and founded many educational institutions. His interest in parochial schools soon bore fruit, as nearly every parish had its school. He founded the *Visitor,* the Providence diocesan newspaper. The Bishop ruled for thirty-four years and laid down his burdens in 1921, to be succeeded by his coadjutor, the Right Reverend William A. Hickey.

Portland.—Portland was separated from Boston in 1854, and David William Bacon became the first bishop. He had labored for many years in the Diocese of New York until his consecration in 1855. His new charge was sparsely settled, churches and priests few. The Know Nothing movement and the Civil War hampered his movements, yet at his death in 1874 the diocese had increased in population and priests and churches were multiplied. The Right Reverend James Augustine Healy succeeded Bishop Bacon. He had served as secretary of Bishop Fitzpatrick and afterwards was appointed chancellor. In 1884 his See was divided and the Diocese of Manchester formed. He was known for his eloquence, learning and piety, and when death called him in 1900, the present Cardinal O'Connell of Boston was sent to the See, to be followed in 1906 by the Right Reverend Louis S. Walsh.

Springfield.—The Diocese of Springfield was formed in 1870 and the Right Reverend Patrick T. O'Reilly was named its first bishop. During his episcopate of twenty-one years the Catholic population doubled and schools and

institutions increased in proportion. The Right Reverend Thomas D. Beaven succeeded him and ruled the diocese until 1920. He left behind him an enviable record as an administrator. The increase in high schools was especially noticeable and the number of vocations was so great that many priests were loaned to other dioceses. The Right Reverend Thomas M. O'Leary was appointed his successor in 1921.

PROVINCE OF CHICAGO.—In 1843, Chicago was erected as a diocese. The Right Reverend William Quarter, a distinguished New York pastor, was its first bishop. He established a college and introduced the first theological conference held in the United States. He died in 1848, but his four years' administration laid the foundation of the future prosperity of the See. James Oliver Van de Velde, S. J., succeeded him in 1849, but the climate affected his health and he was transferred to Natchez, where he died, a victim of yellow fever. Right Reverend Anthony O'Regan, a graduate of Maynooth and professor of Scripture, Hebrew and Dogmatic Theology at Saint Jarlath's College, Tuam, and afterwards its president, was consecrated in 1854. In 1858, he resigned his office and was succeeded by the Right Reverend James Duggan, auxiliary to Archbishop Kenrick. He organized the parochial school system and introduced many charitable institutions. He became insane in 1870 (died 1899) and the Reverend Thomas Foley was consecrated coadjutor the same year and administrated the See. The great fire destroyed the labors of years, but he bravely faced the crisis and at his death in 1879 had repaired much of the damage. The Right Reverend Patrick A. Feehan, Bishop of Nashville, was transferred to Chicago in 1880 and raised to the Archiepiscopal dignity. For twenty-two years he presided over the See and the progress of religion kept pace with the phenomenal growth of the city. Churches, schools and asylums were erected and priests and people multiplied.

His successors have been the Most Reverend James E. Quigley (1903-1915), transferred from Buffalo, and the Most Reverend George W. Mundelein transferred from Brooklyn (1915).

Alton.—In 1853 the Diocese of Quincy was formed, but in 1857 the seat was transferred to Alton. The Right Reverend Henry Damian Juncker was consecrated in 1854. He visited France, Italy, Germany and Ireland, securing much assistance for his poor diocese. His health failed under the strain and he died in 1868. The Right Reverend Peter Joseph Baltes was chosen to succeed him and devoted all his energies to introducing order and uniformity in matters of discipline and rubrics. Sickness retarded his attempts and he died suddenly in 1886. Two years later Right Reverend James Ryan was consecrated.

Belleville.—In 1887, Belleville was made a diocese and the Right Reverend John Janssen was consecrated bishop, laboring faithfully for the spiritual and temporal advancement of his diocese until 1915, when he died, and the Right Reverend Henry Althof was appointed.

Peoria.—The Right Reverend John Lancaster Spalding, scholar and theologian, was consecrated first bishop of the newly created See of Peoria in 1887. He was interested in the promotion of Catholic higher education and a prime factor in the establishment of the Catholic University. In public affairs he was active and loyal, and in 1902 was a member of the commission to settle the coal strike. He was a scholarly and able writer, his works including "The Life of Most Reverend Martin J. Spalding," "Religion, Agnosticism and Education," "Socialism and Labor" and many essays on education and economics. A stroke of paralysis incapacitated him from performing his duties and he resigned the administration of his diocese and was made titular Archbishop of Scitopolis in 1908. The following year the Right Reverend Edmund M. Dunne succeeded him.

PROVINCE OF CINCINNATI.—The Diocese of Cincinnati was erected in 1821 and the Right Reverend Edward Fenwick, O. P., a scion of an old Maryland family and brother of the future Bishop of Boston, was consecrated its first bishop. He established the Priory of Saint Rose, the first convent of the Dominican Order in the United States and a college for the education of young men. He had labored as a missionary, visiting the scattered Catholics in the vast territory of Kentucky and Tennessee. When consecrated, his cathedral was a log church and priests and chapels were few. He sought assistance in Europe, and brought many recruits to his diocese. He opened a seminary and laid the corner stone of a new cathedral. In 1831 he issued the *Catholic Telegraph,* the oldest Catholic paper in the United States (1923). During the cholera epidemic he contracted the dread disease in the performance of his duties and died in 1832. His successor was the Right Reverend John B. Purcell. He rebuilt the old seminary, under the title of "Mount Saint Mary's of the West," which served for half a century as the nursery for priests of the West. In 1850 the See was raised to the Metropolitan dignity and Bishop Purcell became the first archbishop. The Know Nothing movement and financial troubles saddened his later years. At his death in 1883 the Right Reverend William H. Elder, Bishop of Natchez, appointed coadjutor in 1880, succeeded him. Archbishop Elder settled the financial troubles and instituted many charitable institutions. When he died in 1904 his successor was the Most Reverend Henry Moeller.

Cleveland.—The Right Reverend Louis Amadeus Rappe was consecrated first Bishop of Cleveland at its erection as a See in 1847. He built the cathedral, established a seminary, resigned in 1870 and performed missionary duties at Burlington, Vermont, until his death in 1877. The Right Reverend Richard Gilmore took up the

burdens of the diocese in 1872. He placed the diocese on a sound financial basis and built many churches and institutions. He established the *Catholic Universe.* Bishop Gilmore died in 1891 and the following year the Right Reverend Ignatius F. Horstmann, formerly diocesan professor in the Seminary at Philadelphia, was consecrated bishop. He founded the Loyola High School at Cleveland, Saint John's College at Toledo, and formed the first Diocesan Missionary Band in the United States. He was a trustee of the Catholic University and contributed many articles to various magazines. He died in 1908. The Right Reverend John P. Farrelly (1909-1921), and the Right Reverend Joseph Schrembs, transferred from Toledo (1921), have been his successors.

Columbus.—Columbus was separated from Cincinnati in 1868. Right Reverend Sylvester H. Rosecrans, Auxiliary Bishop of Cincinnati since 1862, a convert from Episcopalianism and a brother of General Rosecrans of Civil War fame, became its first bishop. He labored for ten years, organizing the diocese and building churches and institutions. The Right Reverend John A. Watterson filled the See from 1880 to 1899 and placed the diocese on a sound religious and financial foundation. At his death, the Right Reverend Henry Moeller succeeded and in 1903 was made Archbishop of Cincinnati. The Right Reverend James J. Hartley took charge the following year.

Covington.—In 1853, Covington was made a diocese. The Right Reverend George Aloysius Carrell, S. J., its first bishop, labored for fourteen years in organizing his small and scattered flock. His successor, Right Reverend Augustus M. Toebbe, increased the number of priests and churches and the growth of Catholicity was marked. Camillus Paul Maes, consecrated in 1885, was for thirty years one of the leading figures of the Hierarchy. He erected a magnificent cathedral and freed the diocese from debt. The Right Reverend F. Brossart followed in 1916.

He resigned in 1923 and Monsignor Francis W. Howard was named his successor, March 19, 1923.

Detroit.—Detroit was erected a See in 1833 and Right Reverend John Frederic Reese, a zealous missionary for many years, was its first bishop. Through his exertions was formed the Leopoldine Association, which gave aid to many struggling dioceses. Illness caused him to resign and return to his native land. The Right Reverend Peter Paul Lefebre, the coadjutor, succeeded in 1841. He was instrumental in founding the American College in Rome. The Right Reverend Caspar H. Borgess, his coadjutor, succeeded him in 1870 and resigned in 1888. The record of his labors is part of the history of the growth and prosperity of Detroit. Right Reverend John S. Foley followed him in 1888. Bishop Foley was succeeded by the Right Reverend M. J. Gallagher in 1918.

Fort Wayne.—In 1857, Fort Wayne was made a diocese with Right Reverend John H. Luers as the first ordinary. He died suddenly in 1871. His successor, Right Reverend Joseph Dwenger, was consecrated in 1872 and for twenty-one years labored to complete the plans of his predecessor. Right Reverend Joseph Rademacher was transferred from Mobile to Fort Wayne and during his administration of seven years placed his diocese on a solid basis. In 1893 Bishop Rademacher was transferred from Nashville and at his death (1900), the Right Reverend H. J. Alerding was appointed bishop.

Grand Rapids.—Grand Rapids was erected in 1882 and its first bishop, Right Reverend Henry J. Richter, ruled successfully until 1916, building up institutions and founding new parishes. Bishop Gallagher, who came after him, was transferred to Detroit in 1918 and the Right Reverend Edward D. Kelly succeeded him.

Indianapolis.—The Diocese of Vincennes was formed in 1834 and in 1898 the See was transferred to Indianapolis. Right Reverend Simon William Gabriel Bruté, a

famous missionary, was its first bishop. Right Reverend Celestine De La Hailandière succeeded him and struggled under the burdens of his office until 1847, when he resigned. He introduced the Congregation of the Holy Cross and the foundation of the present University of Notre Dame was laid. Right Reverend John S. Bazin died in 1849, within one year of his consecration and was succeeded by Jacques Maurice de St. Palais who ruled over the diocese for twenty-eight years. He introduced the Benedictine Fathers, built orphan asylums and hospitals and, in other ways, steadily increased the efficiency of the diocese. Right Reverend Francis Silas Chatard, rector of the American College, Rome, was appointed his successor and for forty years ruled the diocese. His coadjutor, Right Reverend Joseph Chartrand, succeeded to the See.

Louisville.—The Diocese of Bardstown was erected in 1808. Its first bishop, Right Reverend Benedict Joseph Flaget, an exiled Sulpician, was consecrated in 1810. His territory included Kentucky, Tennessee and the great Northwest. He erected a college and a seminary, and introduced the Dominicans into his diocese. In 1832 he resigned. His coadjutor, Right Reverend John B. David, took up the burdens for a year, and Bishop Flaget again became bishop. The See was transferred to Louisville in 1841 and the aged bishop, with the aid of his coadjutor, Right Reverend Guy Ignatius Chabrat, governed wisely and well until his death in 1850. Right Reverend Martin John Spalding had been consecrated coadjutor in 1848 and succeeded him. In 1864 he became Archbishop of Baltimore and for the next three years Right Reverend Peter J. Lavialle presided over the diocese. His successor, Right Reverend William George McCloskey, professor of theology in Mount Saint Mary's College and first rector of the American College in Rome, was consecrated as his successor and until his death in 1909 was one of the most distinguished bishops of the Hierarchy. The Right Rever-

end Denis O'Donaghue was transferred from Indianapolis in 1910 and Monsignor John A. Floersh was appointed coadjutor and administrator in 1923.

Nashville.—When the Diocese of Nashville was formed in 1837 Right Reverend Richard Pius Miles was chosen first bishop. At his death in 1860 his successor was Right Reverend James Whelan, who was forced to resign on account of the ravages of the Civil War. Right Reverend Patrick A. Feehan assumed the burdens and on his promotion to Chicago in 1880 had repaired much of the damage. Right Reverend Joseph Rademacher was named to succeed him until his transfer to Fort Wayne in 1893. Right Reverend Thomas Sebastian Byrne was consecrated in 1894.

PROVINCE OF DUBUQUE.—The Diocese of Dubuque was erected in 1837 and Right Reverend John Mathias Loras, formerly Superior of the Seminary at Largentière, France, and a devoted missionary, consecrated its first bishop. The diocese was poor, the people few and scattered, but he built a seminary and secured aid from Europe in building up his new charge. He died in 1858 and was succeeded by the Vicar General, Right Reverend Clement Smyth, who ruled until 1865 when the Right Reverend John Hennessy, formerly President of St. Louis Seminary, administered the diocese for thirty-four years. In 1893, Dubuque was created an Archbishopric. Archbishop Hennessy died in 1900, and was succeeded by Most Reverend John J. Keane, formerly Bishop of Richmond and rector of the Catholic University, a noted educator who labored to establish schools for higher education and encouraged his clergy to make post graduate studies. He resigned in 1911 and died in 1918. The Right Reverend James J. Keane was transferred from Cheyenne to Dubuque in 1911.

Cheyenne.—This diocese was erected in 1887. Right Reverend Maurice F. Burke, the first ordinary, was transferred to Saint Joseph's in 1893. His successor was Right

Reverend Thomas M. Lenihan, who died in 1901. After his successor, Bishop Keane, had been transferred to Dubuque, the Right Reverend P. A. McGovern was appointed in 1912.

Davenport.—Davenport was created an episcopal See in 1881. Its first bishop was the Right Reverend John McMullan, Vicar General of Dubuque. He built the College of Saint Ambrose and founded many institutions of charity and learning. He died in 1883. His Vicar General, Right Reverend Henry Cosgrove, succeeded him. He died in 1906 and Coadjutor Bishop James Davis succeeded.

Lincoln.—Lincoln was erected in 1887. Its first bishop, Right Reverend Thomas Bonacum, lived until 1911. During his episcopacy many churches were erected and many new parishes formed. The Right Reverend J. Henry Tihen followed, was transferred to Denver in 1917, then Bishop Charles J. O'Reilly was transferred from Baker City (1918), and died (1923).

Omaha.—Omaha was erected into a Vicariate in 1857 and the Right Reverend James M. O'Gorman, a Trappist, was its first vicar. Right Reverend James O'Connor succeeded him in 1876 and when the diocese was formed in 1885 became its first bishop. He laid the foundation of the present Creighton University, and in conjunction with Mother Katherine Drexel, founded the Sisters of the Blessed Sacrament. At his death in 1890, Right Reverend Richard Scannell, Bishop of Concordia, succeeded to the See. For twenty-five years he occupied the post and when he died in 1916, Archbishop J. J. Harty of Manila was transferred to this See.

PROVINCE OF MILWAUKEE.—The Diocese of Milwaukee was erected in 1853, the first bishop being John Martin Henni who had been Vicar General of Cincinnati and founder of the first German Catholic weekly, *Der Wahrheitsfreund.* The Catholic population was small, but the great Irish and German immigration soon established

flourishing cities and towns. When the Archdiocese of Milwaukee was formed in 1875, he was named as the first archbishop. He built a cathedral and founded the Seminary of Saint Francis de Sales. He died in 1881. His former secretary and president of the seminary, the Most Reverend Michael Heiss, succeeded. He was one of the most learned theologians in the United States and was placed on the Dogmatic Commission at the Vatican Council. He died in 1890 and Right Reverend Frederick X. Katzer, Bishop of Green Bay, was promoted to the vacant See. He died in 1903 and Bishop S. G. Messmer of Green Bay became his successor.

Green Bay.—The first Bishop of Green Bay, Right Reverend Joseph Melcher, labored from 1868 to 1873 to organize the new diocese. At his death, Right Reverend Francis Xavier Krautbauer succeeded and ruled the diocese from 1875 to 1885. Right Reverend Frederick X. Katzer was appointed in 1885 and labored faithfully until his promotion to Milwaukee in 1891. His successor, Right Reverend Sebastian G. Messmer, formerly a teacher at Seton Hall Seminary and the Catholic University, was consecrated bishop in 1892. After eleven fruitful years he was transferred to the Archbishopric of Milwaukee. These bishops followed: John J. Fox (1904-1914), Paul P. Rhode (1915).

Marquette.—In 1853, the See of Sault Sainte Marie was erected with Bishop Baraga, the former Vicar Apostolic as its ordinary. The growth of Marquette prompted the Holy See to transfer the seat of the bishop to the larger city in 1865. Bishop Baraga labored for both Indians and whites, erecting chapels and charitable institutions. He died in 1868 and was succeeded by a fellow countryman, Right Reverend Ignatius Mrak, who resigned in 1877. Right Reverend John Vertin was consecrated in 1879. He labored for twenty years to complete the organization of the diocese and met with remarkable

success. After his death in 1899, Right Reverend Frederick Eis continued the good work until 1922, when he resigned and Bishop Paul J. Nussbaum, formerly of Corpus Christi, Texas, was appointed.

La Crosse.—This diocese was erected in 1868 and subdivided in 1905. The first bishop was the Right Reverend Michael J. Heiss, transferred to Milwaukee in 1880. The succession has been Bishops Kilian Flasch (1881-1891); James Schwebach (1892-1921); Alexander J. McGavick (1921).

Superior.—Erected as a diocese in 1905 with the Right Reverend Francis Schinner as bishop. He resigned in 1913 and Bishop J. M. Koudelka, Auxiliary of Milwaukee, succeeded. He died in 1921 and the Right Reverend J. G. Pinten was appointed in 1922.

PROVINCE OF NEW YORK.—The Right Reverend Luke Concanen, O. P., was selected by the Holy See for its first bishop (1808). Owing to the Napoleonic wars he was unable to leave Italy and died at Naples in 1810. Four years later, Right Reverend John Connolly, O. P., was consecrated and arrived in New York in 1815. He died in 1825 and Right Reverend John Dubois, a French exile, founder of Mount Saint Mary's College and Seminary, was consecrated in 1826. A coadjutor, Right Reverend John Hughes, was consecrated in 1838 and in 1842 succeeded to the See. In 1850, New York was made an Archdiocese with Bishop Hughes as the first metropolitan. His notable career is narrated elsewhere in this work. On his death in 1864, Right Reverend John McCloskey, Bishop of Albany, succeeded him. In 1875 he was made the first American Cardinal. During his administration the great cathedral was opened for service and the Catholic Protectory founded. Right Reverend Michael A. Corrigan, Bishop of Newark, became his coadjutor and on his death succeeded to the See in 1885. During the seventeen years of his administration in New York, the seminary at Dun-

woodie was built and opened, the foundation of Cathedral College laid, and the cathedral completed. In 1895 Right Reverend John M. Farley was consecrated auxiliary and succeeded to the See on the death of Archbishop Corrigan in 1902. His subsequent career is narrated in another chapter. His successor in 1919 was the Right Reverend P. J. Hayes, auxiliary bishop.

Albany.—When the Diocese of Albany was erected in 1847, Right Reverend John McCloskey was appointed its first ordinary. On his promotion to New York, Right Reverend John J. Conroy succeeded him, but ill-health compelled him to resign (1877). Right Reverend Francis McNierney became coadjutor in 1872 and succeeded. When he passed away in 1894, the Right Reverend Thomas M. A. Burke was consecrated his successor. Bishop Thomas F. Cusack, Auxiliary of New York, was transferred to Albany in 1915. He died in 1918 and Right Reverend Edmund F. Gibbons was appointed in 1919.

Brooklyn.—In 1853, Brooklyn was detached from New York and the Right Reverend John Loughlin named its first bishop. He ruled until 1891 and during that period the population increased so rapidly that he founded 125 churches and chapels, a college and seminary and numerous institutions. His successor, Right Reverend Charles E. McDonnell, introduced many Religious Orders, and at his death, in 1921, more than fifty additional churches had been constructed and the diocese was regarded as one of the best organized in the United States. The Right Reverend Thomas E. Molloy, the auxiliary, succeeded him.

Buffalo.—The Right Reverend John Timon, a member of the Congregation of the Mission, and for many years a missionary in the Southwest, was consecrated the first Bishop of Buffalo at its erection as a See in 1847. He introduced the Congregation of the Mission, the Jesuits, the Franciscans and the Christian Brothers. These were the founders of Niagara College and Seminary, Saint

Canisius and Saint Joseph's Colleges and the College and Seminary at Alleghany. At his death in 1867, his brother Lazarist, Right Reverend Stephen Ryan, was chosen to succeed him and until his passing in 1896 labored to complete the work of his apostolic predecessor. Right Reverend James E. Quigley became bishop in 1897 and ruled the See until his promotion to the Archbishopric of Chicago in 1903. His successors were Bishops Charles H. Colton (1903-1915); Dennis J. Dougherty, promoted Archbishop of Philadelphia (1918); William Turner (1919).

Newark.—Right Reverend James Roosevelt Bayley, promoted to Baltimore in 1872, was the first Bishop of Newark on its erection in 1853. The Right Reverend Michael Augustine Corrigan, promoted to the See of New York, ruled the diocese until 1880. Right Reverend Winand M. Wigger was the third bishop, and at his death in 1901 the diocese was in a flourishing condition. The Right Reverend John J. O'Connor succeeded him.

Ogdensburg.—In 1872, Ogdensburg was separated from Albany and Right Reverend Edgar P. Wadhams, a convert and Vicar General of the Albany Diocese, was consecrated bishop. His nineteen years of administration were eminently successful, although the population was small and the diocese poor. He was succeeded in 1892 by the Right Reverend Henry Gabriels, one of the four Louvain professors who opened the Troy Seminary in 1864. From 1871 until his promotion to the episcopate he was president of that famous institution. Until his death in 1921 he labored heroically to build up his scattered diocese, founding new parishes and erecting churches and schools. His successor was the auxiliary bishop, Joseph H. Conroy.

Rochester.—From 1868, the year of its erection as a See, until 1909, Right Reverend Bernard J. McQuaid presided over the Diocese of Rochester. He had labored in New York and Newark, aided in the foundation of Seton Hall College and served as president of that institution

and vicar general. He opened Saint Andrew's Preparatory School for clerical students and the crowning work of his life, Saint Bernard's Seminary. He made his diocese one of the model Sees of the United States. When he died in 1909 the Right Reverend Thomas F. Hickey took charge.

Syracuse.—Erected in 1886, Right Reverend Patrick A. Ludden, formerly Vicar General of Albany, was consecrated bishop of the new diocese. He erected the new cathedral and built many schools and educational establishments. He died in 1912 and the Right Reverend John Grimes, who died in 1922, was his successor. The Reverend Daniel J. Curley was appointed in February, 1923.

Trenton.—Right Reverend Michael J. O'Farrell was consecrated the first Bishop of Trenton on its erection as a See in 1881. He was an eloquent orator and a facile writer and the diocese was well organized during his administration. His vicar general, Very Reverend James A. McFaul, succeeded him at his death in 1894 and presided over the diocese until 1917. He organized and guided the American Federation of Catholic Societies. His successor in 1918 was the Right Reverend Thomas J. Walsh.

PROVINCE OF NEW ORLEANS.—Under Spanish rule, Right Reverend Luis Peñalver y Cardenas presided over New Orleans until his transfer to Guatemala in 1801. Right Reverend Francis Peinade was appointed his successor but never took possession of his See. On the transfer of Louisiana to the United States, Bishop Carroll became the administrator and sent several vicars to rule the new possessions. Reverend Louis Dubourg was created Bishop of New Orleans in 1818. He resided in St. Louis where he opened the Lazarist Seminary. Right Reverend Joseph Rosati was consecrated coadjutor in 1824. Bishop Dubourg returned to France and Bishop Rosati became Ordinary of St. Louis. Right Reverend Leo de

Veckere was consecrated Bishop of New Orleans in 1830 but died during the yellow fever epidemic in 1833. Right Reverend Anthony Blanc was consecrated his successor and brought the Jesuits to New Orleans, where they founded a college, and the Lazarists, who established a seminary. In 1850, New Orleans was made an archbishopric and Bishop Blanc was appointed archbishop. He ruled until 1860 and was succeeded by Right Reverend John Mary Odin, Bishop of Galveston. The Civil War brought disaster to the archdiocese and the excessive labors so weakened the health of the Archbishop that he died in 1870. His coadjutor, Right Reverend Napoleon Perche, succeeded him and for thirteen years labored to repair the damage of the civil strife. His coadjutor, Right Reverend Francis Leray, formerly Bishop of Natchitoches, assumed charge in 1879 and for eight years worked to reduce the immense debt. Right Reverend Francis Janssens of Natchez was advanced to the See of New Orleans in 1888. In 1896, he succumbed to his arduous labors, and the Most Reverend Placide Louis Chapelle, Archbishop of Santa Fe, was appointed to the vacant See but died of yellow fever during the epidemic of 1905. Bishop James H. Blenk of Porto Rico was named to succeed and died 1917, and as his successor Bishop John W. Shaw was transferred from San Antonio.

Alexandria.—The Diocese of Natchitoches was erected in 1853, with Right Reverend Augustus Marin, Vicar General of New Orleans and well known in French literary circles, as the first bishop. After twenty-two years Right Reverend Francis X. Leray succeeded him, but was promoted to New Orleans, and Right Reverend Anthony Durier presided over the See until his death in 1904. In 1910 the See was removed to Alexandria, with his successor, Bishop Cornelius Van de Ven, as incumbent.

Dallas.—In 1890 Dallas was erected a diocese with Right Reverend Thomas F. Brennan as bishop. Two years later he resigned and Right Reverend Edward J. Dunne

ruled until his death in 1910. His successor was Right Reverend Joseph P. Lynch (1911).

Galveston.—The Right Reverend John M. Odin, Vicar General of Texas, was consecrated first Bishop of Galveston when the See was formed in 1847. In 1861 he was transferred to New Orleans and Right Reverend Claude M. Dubuis, a veteran missionary, held the position until his resignation and return to France in 1881. Right Reverend Peter Dufal, his coadjutor, succeeded, but also resigned on account of illness. Right Reverend Nicholas A. Gallagher presided over the diocese until his death in 1918, and the Right Reverend C. J. Byrne was appointed.

Little Rock.—Little Rock was erected in 1843 and the Right Reverend Andrew Byrne, a New York priest, was chosen bishop. After his death in 1862, on account of the Civil War, the diocese remained vacant until 1867 when Right Reverend Edward Fitzgerald was consecrated. He presided over its fortunes for forty years and the growth and progress was phenomenal. His successor in 1906 was the Right Reverend John B. Morris.

Mobile.—When Spain ceded the southern territory to the United States, Right Reverend Michael Portier was named its bishop in 1826. He founded Spring Hill College and Seminary and was succeeded after thirty-three years by the Right Reverend John Quinlan, who suffered all the horrors of the Civil War which devastated his diocese. He died in 1883 and was succeeded by the Right Reverend Dominic Manuci. Two years later came the Right Reverend Jeremiah O'Sullivan, a gifted administrator and an eloquent orator who presided over the diocese for eleven years. His successor was the Right Reverend Edward P. Allen (1897).

Natchez.—The first bishop was the Sulpician and President of Mount Saint Mary's College, Right Reverend John J. Chanche, consecrated in 1837. He had only one priest and spent eleven years teaching, preaching and

visiting his scattered people. Right Reverend James Oliver Van de Velde was transferred from Chicago to succeed Bishop Chanche, but died of yellow fever two years after his appointment. Right Reverend William Henry Elder succeeded in 1857 and was promoted to Cincinnati in 1880. Right Reverend Francis Janssens was consecrated in 1881, and seven years later was appointed to New Orleans. Right Reverend Thomas Hesslin ruled the diocese successfully until 1911, when he died, and the Right Reverend John E. Quinn was appointed.

Oklahoma.—Right Reverend Theophile Meerschaert was appointed vicar apostolic in 1891 and first bishop in 1895. Immigration has increased the population and the diocese is making splendid progress.

San Antonio.—In 1874, San Antonio was formed into a diocese with the Right Reverend Anthony Dominic Pellicer as bishop. He ruled until 1880 and his successor, Right Reverend John C. Neraz, an old-time missionary, labored until 1894. His fellow laborer on the mission field, Right Reverend John Anthony Forest, continued his work until his death in 1911. His successor was Bishop John W. Shaw, promoted to New Orleans in 1918 and succeeded by Right Reverend A. J. Dorssaerts, 1918.

Lafayette.—This diocese was established June 11, 1918, with the Right Reverend Jules B. Jeanmard as its first bishop.

PROVINCE OF OREGON.—Most Reverend Francois Norbert Blanchet was named vicar apostolic for the Oregon mission in 1843, and in 1847 was advanced to the Archbishopric of Oregon City. His province was large, the population small and he was obliged to visit Canada and South America for help. In 1878 the Most Reverend Charles John Seghers, Bishop of Vancouver, was named coadjutor, and on the resignation of the pioneer prelate in 1880 became archbishop. He longed to return to his missions in Canada and Alaska and died a martyr to his

zeal in 1886. On his resignation from the See the Most Reverend William H. Gross, C. SS. R., Bishop of Savannah, was promoted to the vacancy and for thirteen years labored as a missionary for Indians and whites. The Most Reverend Alexander Christie, Bishop of Vancouver, was transferred to Oregon in 1899.

Boise.—The Right Reverend Alphonse Joseph Glorieux was consecrated bishop on the erection of the diocese in 1885, and until his death in 1917 performed apostolic work in his large and scattered diocese. Bishop Daniel M. Gorman succeeded him the next year.

Seattle.—The Right Reverend A. M. A. Blanchet was appointed first Bishop of Walla Walla at its formation in 1846. In 1850, the See was translated to Nasquilly. The Bishop ruled his immense territory for thirty-three years and resigned in 1879. He is called the Latter Day Apostle to the Indians. The Right Reverend Aegidius Junger succeeded and until his death in 1895, the erection of churches and the increase of priests and religious were remarkable. The Right Reverend John O'Dea was consecrated in 1896, and the See was transferred in 1907 to Seattle.

Helena.—Helena was erected in 1884 with the Right Reverend John E. Brondell, Bishop of Victoria (1879), and Vicar Apostolic of Montana (1883), as its first bishop. In the nineteen years of his episcopate, he devoted himself to the care of the Indians, making many converts. On several occasions the United States Government solicited his aid in avoiding hostilities with the tribes. His successor in 1904 was Bishop John P. Carroll.

PROVINCE OF PHILADELPHIA.—At the erection of the Diocese of Philadelphia in 1808, the Right Reverend Michael Eagan, O. S. F., was appointed bishop and consecrated in 1810. His adminstration of four years was saddened by troubles with refractory clergy and rebellious trustees. After six years' interregnum, Right Reverend Henry Conwell, Vicar General of Armagh, was consecrated

bishop. More than seventy years of age, unacquainted with the ways of the country, he was unable to cope with the Hogan-Harold-Trustee schism and was obliged to hand over the government to Right Reverend Francis Patrick Kenrick, who succeeded to the See on the death of the venerable Bishop in 1842. In 1851, he was promoted to the Archiepiscopal See of Baltimore. The saintly John Nepomucene Neumann, C. SS. R., then ruled the diocese until his death in 1860. In 1885, application was made to Rome for the introduction of the cause of his beatification. A commission was appointed, the bishop was declared venerable and permission was given for the further process of beatification. Right Reverend James F. Wood, coadjutor since 1857 and a convert from Unitarianism, took up the burdens and endeavored to complete the cathedral. Although the Civil War impeded his plans the edifice was opened for divine worship in 1864. In 1875, Philadelphia was raised to the metropolitan dignity and Bishop Wood was invested with the Pallium. He died in 1883. His successor was the coadjutor, Right Reverend Patrick J. Ryan, formerly coadjutor of St. Louis. He was an eloquent pulpit orator and splendid administrator. In 1897, Right Reverend Edmond F. Prendergast was made his auxiliary and at the death of the Archbishop in 1911 succeeded. He died in 1918 and Bishop Dennis J. Dougherty was promoted from Buffalo. In March, 1921, he was created Cardinal.

Pittsburgh.—The marvelous growth of Western Pennsylvania impelled the Fifth Council of Baltimore to petition the Holy See for the erection of a diocese at Pittsburgh and the Reverend Doctor Michael O'Connor, a graduate of Propaganda, was appointed bishop. He erected many churches and schools and began the publication of the *Catholic*, a weekly newspaper. He recommended the erection of a new See at Erie and was named the first bishop. The Right Reverend Josue M. Young succeeded to Pitts-

burgh, but after a few months Bishop O'Connor returned to Pittsburgh and Bishop Young assumed the duties at Erie. In 1860, Bishop O'Connor resigned and entered the Society of Jesus, spending twelve years in missionary work. The Right Reverend Michael Domenec succeeded in 1860, but disheartened by the financial ruin of 1873, asked that a new See be erected at Alleghany, to which he was transferred. The following year he returned to Spain and the new diocese was united to Pittsburgh. Right Reverend John Tuigg was consecrated in 1876 and ruled for thirteen years. The Right Reverend Richard Phelan, coadjutor since 1885, succeeded him and labored until his death in 1904, when the Right Reverend J. F. Regis Canevin was appointed. He resigned 1920, was made a titular archbishop and was succeeded by the Right Reverend Hugh C. Boyle (1921).

Erie.—At the erection of this diocese in 1853, as stated, Right Reverend Michael O'Connor of Pittsburgh became its first ordinary. He returned to his original See in a few months and Right Reverend Josue M. Young was transferred from Pittsburgh. For twelve years he presided over the See. Right Reverend Tobias Mullen, consecrated in 1868, succeeded to the See. He built the cathedral and issued the *Lake Shore Visitor.* In 1899, Right Reverend John E. FitzMaurice, coadjutor, became bishop on the resignation of Bishop Mullen. At his death in 1920, Bishop John M. Gannon succeeded.

Harrisburg.—The Right Reverend Jeremiah F. Shanahan was consecrated first Bishop of Harrisburg on its erection in 1868. After eighteen years his successor was the Right Reverend Thomas F. McGovern, bishop until 1898, when he was succeeded by the Right Reverend John W. Shanahan, brother of the first ordinary, who ruled successfully until his death in 1916. Bishop Philip R. McDevitt was then appointed.

Scranton.—The Right Reverend William O'Hara was

the first Bishop of Scranton (1868). After thirty-one years of administration, his successor was the Right Reverend Michael J. Hoban (1896), and in February, 1923, the Reverend Andrew J. Brennan was appointed auxiliary.

PROVINCE OF ST. LOUIS.—In 1815, Right Reverend Louis William Dubourg was consecrated Bishop of Louisiana and the Floridas, and on the erection of the Diocese of St. Louis, was named its first bishop. He returned to France and became Bishop of Montauban and Archbishop of Besançon. The Right Reverend Joseph Rosati, coadjutor of the diocese, succeeded him. He was a clear and convincing writer and an able linguist. He was sent to Hayti as Apostolic Delegate to adjust the differences between the government and the Holy See and was successful in his mission. He died in Rome in 1843 and was succeeded by his coadjutor, Right Reverend Peter Richard Kenrick, an erudite theologian who had served as President of the Philadelphia Seminary. Among his published works are "Validity of Anglican Orders Examined," "New Month of Mary" and "History of the Holy House of Loretto." At the Vatican Council and the various Provincial Councils, he was the leader in theological and educational movements. The Right Reverend John J. Kain, Bishop of Wheeling, was made his coadjutor (1893). Three years later, Archbishop Kenrick died. Archbishop Kain presided over the diocese until his death in 1903 and Bishop John Joseph Glennon was transferred from Kansas City as his successor.

Concordia.—The Right Reverend Richard Scannell was appointed first Bishop of Concordia in 1887 and remained until his transfer to Omaha in 1891. The Bishop of Wichita ruled the vacant See until 1897, when Right Reverend T. J. Butler was named but died before consecration. The Right Reverend John F. Cunningham was consecrated in 1898 and died in 1919 and was succeeded in 1921 by Bishop F. J. Tief.

Kansas City.—The Diocese of Kansas City was created in 1880 and the Right Reverend John Joseph Hogan, Bishop of St. Joseph, was assigned to the new See. He presided over the diocese until 1913, when he died and the coadjutor bishop, Thomas F. Lillis, succeeded.

Leavenworth.—The Right Reverend J. B. Miege and the Right Reverend Louis M. Fink, O. S. B., governed this territory as vicars apostolic until its erection into a diocese in 1877. Bishop Fink became the first bishop and ruled the diocese until 1904, when he died. His successors have been Bishops Thomas F. Lillis, 1904, and John Ward, 1911.

St. Joseph.—In 1868, at its formation, Right Reverend John J. Hogan was consecrated Bishop of St. Joseph and presided until his transfer to Kansas City in 1880. He remained as administrator until 1893, when the Right Reverend Maurice F. Burke was transferred from Cheyenne. The Right Reverend F. Gilfillan was appointed coadjutor, 1922..

Wichita.—When this diocese was organized the Reverend James O'Reilly was named its bishop but died before consecration. His successor, Right Reverend John J. Hennessy, was consecrated in 1888 and labored faithfully until 1920, when he died and the Right Reverend A. J. Schwertner was appointed.

PROVINCE OF ST. PAUL.—The Right Reverend Joseph Cretin was consecrated first Bishop of St. Paul in 1850. For six years he labored for his small population and before his death in 1856 had replaced the log church with a pretentious edifice serving as church, school and rectory. For two years the See remained vacant, until the appointment of Right Reverend Thomas L. Grace, O. P., who ruled the diocese until 1884. In 1875, Right Reverend John Ireland was made coadjutor, and, on the resignation of Bishop Grace in 1884, became bishop. Four years later St. Paul was made an Archiepiscopal See with Bishop Ire-

land as its archbishop. During thirty-four years he was one of the great figures of the American Hierarchy. He died September 25, 1918, and Bishop Austin Dowling of Des Moines was transferred as his successor in 1919.

Duluth.—Erected in 1889, and placed under the jurisdiction of the Right Reverend James McGolrick, who ruled the See for twenty-nine years, erecting schools and churches and extending the influence of Catholics through the entire region. The Right Reverend John T. McNicholas succeeded him in 1918.

Fargo.—Right Reverend John Shanly was chosen as the first Bishop of Fargo in 1889. During his administration of twenty years the diocese increased in population and its spiritual and temporal affairs flourished. When he died the Right Reverend James O'Reilly was appointed (1910).

St. Cloud.—The Right Reverend Otto Zardetti was named first Bishop of St. Cloud in 1889 and presided over its destinies until his promotion to the Archiepiscopal See of Bucharest, in Rumania. In 1894, Right Reverend Martin Marty, O. S. B., was transferred from Sioux Falls as his successor and did splendid work in organizing the diocese until his death in 1896. Right Reverend James Trobec served from 1897 to 1914, when failing health obliged him to resign the position, and Bishop Joseph F. Busch was transferred from Lead. He was succeeded by Bishop B. J. Mahoney in 1922.

Winona.—Winona was erected in 1889 with the Right Reverend Joseph B. Cotter as its bishop. During the twenty years of his administration, Catholic settlers came in large numbers. When he died in 1909 Bishop P. J. Heffron succeeded.

PROVINCE OF SAN FRANCISCO.—A Spanish bishop governed California until 1846. When American rule began, the Right Reverend Joseph Sadoc Alemany became Archbishop of San Francisco. When the aged prelate asked for a coadjutor in 1883, the Most Reverend Patrick

W. Riordan was appointed, succeeding to the See the following year, on the resignation of Archbishop Alemany. He acquired the site at Menlo Park and erected Saint Patrick's Seminary. Various Orders of men and women were introduced to found educational institutions. After three decades of labor, the venerable prelate passed away in 1914, and was succeeded by Archbishop E. J. Hanna.

Monterey and Los Angeles.—After the beginning of American rule in California, Right Reverend Joseph Sadoc Alemany was consecrated its bishop but was transferred to San Francisco in 1853. Right Reverend Thaddeus Amat was consecrated in Rome in 1854. He built the cathedral at Los Angeles and introduced the Sisters of Charity and the Lazarist Fathers. Owing to ill health, he asked for a coadjutor, and the Right Reverend Francis Mora was appointed, succeeding to the See on the death of Bishop Amat, 1878. In 1894, Right Reverend George Montgomery was named coadjutor and on the resignation of Bishop Mora succeeded to the See. In 1903, Bishop Montgomery was promoted to be coadjutor Archbishop of San Francisco. The successors were Bishops T. J. Conaty, died 1915, and John J. Cantwell. A new diocese, Monterey and Fresno, was formed in 1922, and Los Angeles was joined to San Diego.

Sacramento.—The Diocese of Grass Valley was organized in 1868 but in 1886 the episcopal seat was moved to Sacramento. The Right Reverend Eugene O'Connell, formerly Vicar Apostolic of Marysville, became the first Bishop of Grass Valley. The Right Reverend Patrick Manogue was consecrated coadjutor in 1881 and on the resignation of Bishop O'Connell succeeded him. His labors for the Indians and his success in arbitrating labor disputes made him a leading figure in California. He built the cathedral at Sacramento and many schools and institutions. He died in 1895 and in the following year was succeeded by the Right Reverend Thomas Grace, who presided over

the diocese for twenty-five years. Right Reverend P. J. Keane, his auxiliary, succeeded him in 1922.

Salt Lake.—In 1894 Salt Lake was formed into a diocese with the Right Reverend Lawrence Scanlon as its first bishop. He built the cathedral at Salt Lake City, and at his demise in 1915, the Right Reverend J. S. Glass was appointed bishop.

PROVINCE OF SANTA FE.—In 1850, Santa Fe became a diocese and in 1875 an archdiocese. The treaty of Guadalupe had added this region to the Republic and the Right Reverend John B. Lamy was consecrated bishop. Religion was demoralized, priests were few and the population was composed largely of Mexicans and Indians. The new bishop procured priests, repaired and rebuilt churches and restored the religious spirit. In 1875 he was named archbishop and after thirty-five years resigned in 1885. His successor, Right Reverend J. B. Salpointe, Vicar of Arizona since 1869 and Coadjutor to Santa Fe since 1884 resigned in 1894. The Most Reverend P. L. Chapelle was promoted to the See and transferred to New Orleans in 1897. Right Reverend Peter Bourgade, Vicar Apostolic of Arizona and Bishop of Tucson, was his successor and labored faithfully until his death in 1908. His successors have been Archbishops J. B. Pitaval (1909-1918) and Albert T. Daeger (1919).

Denver.—When the Diocese of Denver was erected in 1887, the Right Reverend Joseph Machebeuf, a missionary since 1860 and vicar apostolic since 1868, was consecrated its first bishop. On his death in 1889, his coadjutor since 1887, Right Reverend Nicholas Matz, became the Bishop of the See. In the twenty-eight years of his episcopate he placed the diocese on a firm basis, and at his death in 1917, Bishop J. H. Tihen was transferred from Lincoln to Denver.

Tucson.—Arizona became a part of the United States by the Gadsden Purchase of 1863. It was part of the

Mexican Diocese of Durango and after its acquisition was attached to the Diocese of Santa Fe. In 1868 it was made a vicariate apostolic, presided over by Bishops J. B. Salpointe and Peter Bourgade, afterwards archbishops of Santa Fe. The latter was the first Bishop of Tucson. After his promotion to the Metropolitan See, Right Reverend Henry Granjon succeeded in 1900 and died in 1922.

Alaska.—The Vicariate Apostolic of Alaska was established in 1894 as a prefecture and in 1916 as a vicariate, with the Right Reverend Joseph R. Crimont, S. J., as vicar apostolic.

RUTHENIAN GREEK.—A diocese for the Ruthenian Greek Catholics was established May 28, 1913, and the Right Reverend Stephen S. Ortynsky made its bishop. He died in 1916 and the Very Reverend Peter Poniatishin was appointed administrator and apostolic visitor.

THE APOSTOLIC DELEGATION

The Apostolic Delegation to the United States was established at Washington, January 24, 1893. The incumbents of the office of delegate have been their Eminences Francis Cardinal Satolli (1893-1896); Sebastian Cardinal Martinelli (1896-1902); Diomede Cardinal Falconio (1902-1911); John Cardinal Bonzano (1911-1922); and the Most Reverend Archbishop Peter Fumasoni-Biondi (1922).

JOHN HUGHES, ARCHBISHOP OF NEW YORK

Reverend R. H. Tierney, S. J.

DURING the incumbency of the Reverend John Dubois as President of Mount Saint Mary's, Emmitsburg, Maryland, the famous institution which he founded, there came one day a young man with the appearance of a day laborer, asking him for admission to the seminary. He was told on this, and several other occasions, that there was no vacancy. At last, perhaps with a half expectation of being rid of the persistent youth, the Father Dubois informed him that help was needed in the college garden. There he might labor in exchange for tuition. The offer was eagerly accepted. The good President, who some few years later became the third Bishop of New York, could not dream that in thus receiving this young Irish laborer he was opening the door of the priesthood to the man who was to become his own coadjutor and successor and an outstanding figure in the history of the Church in America. The life of John Hughes synchronizes with a distinct period of that history, and in a sense might almost be said to constitute it.

John Hughes was born in penal times at Annaloghan, County Tyrone, Ireland, on June 24, 1797, being the third of the seven children of John Hughes, a peasant farmer, and his wife, Margaret McKenna. His birthplace was in what was known as a "black spot," the heart of the Orange country. His early days were marked by a life of rugged toil, where the daily bread had to be slowly wrested from soil which its Catholic cultivators, no matter what their labors, could never hope to own. He had a keen mind, the eagerness for knowledge which has burned in the Irish blood through centuries of enforced ignorance, and with his

family he shared those other loyalties of the Celt, impassioned love for God and Ireland. While still a child he gave evidence of a desire for the priesthood and was accordingly sent to school, first at Augher and later to the grammar school at Annacloy, where he made good progress. Unfortunately, however, short crops and other difficulties made it impossible for his father to continue his schooling and at eighteen he was obliged to remain at home and share the labors of the farm. Despite this setback, the ardent boy did not wholly put aside his books. Neither did he put aside his desire for the altar of God, and though he saw no human means to that end he used to kneel behind a hayrick in the meadow and pray to be allowed to become a priest. A friend of his father, who was a gardener on a large estate in the neighborhood, taught him gardening, and, the farm, meanwhile, going from bad to worse, Patrick Hughes determined to seek in America, those means of livelihood that were denied him at home. Accordingly he and his second son, Patrick, came to the United States in 1816, and after traveling over varous parts of the Republic, settled in Pennsylvania, first at Bedford, and afterwards at Chambersburg, Franklin County. In 1817 John joined his brother Patrick in Baltimore, where the latter had obtained work, and in the following year Mrs. Hughes and her other children went to Chambersburg, whither John returned. Thirty miles from there, in Frederick County, Maryland, is Mount Saint Mary's, called "the nursery of the American Church," and here, on November 19, 1819, he was admitted to work in the garden and at the same time, resume his long-interrupted studies, beginning the course as a regular student in the fall of 1820. About 1823 he began to attend lectures on theology, and in 1825 was advanced to the diaconate. He was a good student but not a brilliant one, which is scarcely to be wondered at, considering the difficulties under which he labored. He displayed a certain facility in public speaking, which yet

could scarcely be called eloquence, and developed a forceful English style, gifts which were to be of great assistance to him in the controversies of his later years.

He was ordained to the priesthood on October 15, 1826, in Saint Joseph's Church, Philadelphia, by Bishop Conwell of that diocese. His first appointment was as assistant to Doctor Hurley, pastor of Saint Augustine's Church, Philadelphia, but after a short time he was sent to Bedford to replace Father Heyden, who had been given Saint Mary's parish in the city. His time here was short, also, for in January, 1827, he was recalled to Philadelphia and appointed to the church in which he had been ordained.

Philadelphia was at that time the scene of one of the disturbances incident to the then prevalent system of holding church property, a system whereby what is known as the church "fabric" was administered by a body of laymen called trustees, clerical appointments being subject to their approval and all moneys passing through their hands. Prior to Father Hughes's arrival at Saint Joseph's, Bishop Conwell had been engaged in a series of disputes with the trustees of Saint Mary's, his cathedral church, regarding the suspension of an insubordinate priest named Hogan, with the result that the Bishop had been obliged to withdraw to Saint Joseph's and place the cathedral parish under interdict. This had recently been removed and by an error of judgment a Dominican, Father Harold, had been made pastor of Saint Mary's. As the Bishop was old and somewhat vacillating in character it must have gone hard with his intrepid young assistant to witness his superior's ineffectual attempts to deal with the various factions. On the other hand Father Hughes displayed an ability to steer a conciliatory and middle course which seems inconsistent with the violence of character with which he is sometimes credited.

Bishop Conwell's concessions to the rebellious element in his flock were condemned by the Holy See as uncanonical

and he was summoned to Rome, an administrator being appointed in his absence. Father Hughes wrote an account of the problem to Father Bruté, his old friend at Mount Saint Mary's, declaring, "There is no remedy for all this until the time shall have come to aim the blow, not at the branches, but at the root of this abominable system." He added that in his own parish all was quiet and that he had lately received such encouragement that he was almost on the point of enlarging the church. About this time he made what was practically his first contribution to controversial literature, the story of "Andrew Dunn," intended as an antidote to an anti-Catholic tale then in circulation. He intended the book to be the first of a series of such works, for the publication and propagation of which he attempted to found an association, but the tale, although it had a certain amount of success, was also the last of the series. During this time Father Hughes was becoming known as a preacher, his sermons resulting in a number of conversions.

In 1829 he founded Saint John's Orphan Asylum. On April 13 of that year the Irish Emancipation Bill was passed and at the solemn service of thanksgiving held in Saint Augustine's Church on the 31st of May the sermon was preached by Father Hughes. The *Church Register*, organ of the Philadelphia Protestant Episcopalians, made Catholic Emancipation the subject of so bitterly hostile an editorial that Father Hughes answered it and a controversy developed which resulted in the recognition of the young Irish priest as an able and fearless champion of the faith that was in him. In the same year he and Doctor Hurley accompanied Father Matthew, the administrator of the diocese, to the First Provincial Council of Baltimore. A coadjutor to Bishop Conwell was appointed in the person of the Reverend Francis Patrick Kenrick, rector of the Bardstown Seminary, although Bishop Conwell had recommended Father Hughes for the post.

JOHN HUGHES
First Archbishop of New York

Another controversy followed, the occasion being a rather daring practical joke played by Father Hughes on an over-credulous anti-Catholic paper which gulped down a number of contributions supplied by him over the signature of Cranmer, and purporting to contain alarming revelations as to the progress and growth of popery. For his share in the hoax he was severely taken to task by a priest of the New York Diocese.

Father Hughes accompanied Bishop Kenrick in his visitation of the diocese, in the course of which he preached at Chambersburg in the presence of his parents. He stayed for a time with Father Gallitzin of Loretto. The year 1831 witnessed a fresh outbreak of trusteeism at Saint Mary's, but, happily, Bishop Kenrick proved capable of dealing with the situation, the first time in ten years, to use Father Hughes's words, that "an attempt had been made to pluck up the root of the schism," and he added, "The Bishop did it with a giant's hand." An important factor in the eradication of this trouble was the erection by Father Hughes of the new church of St. John, begun in the Spring of 1831, the first donation being the sum of three shillings made by a poor servant. On receiving this pittance, Father Hughes "fell on his knees and thanked God that the work was done." Saint John's parish was organized and the church built without lay trustees, but despite the fact that Father Hughes's friend, Mr. M. A. Frenaye, gave his entire fortune towards its payment, there was an enormous debt. The church was dedicated in 1832, the sermon being preached by the Reverend Doctor John Power, of New York, who, to Father Hughes's consternation delivered a violently polemical discourse to a congregation that was largely made up of Protestants.

Late in 1831 Stephen Girard died, bequeathing a large sum for the foundation of Girard College, on the stipulation that no official representative of any religious body was ever to set foot within its precincts. In the contro-

versy which followed Father Hughes could not refrain from taking his share, and the *United States Gazette* for February 25, 1832, published a sharp but thoroughly logical letter written by him over the signature of "Fénelon." The replies which he expected were not forthcoming, but before the end of the year he was involved in one of the most famous controversies of his career. When it began he was known to his ecclesiastical superiors and to those of his own flock as an energetic, zealous pastor of souls, with indubitable gifts of mind and character. Even to the non-Catholics of Philadelphia he was "the great Mr. Hughes," but this discussion sent his name ringing through the country as a fearless champion of the Catholic Church, which had hitherto striven to hold her own against prejudice and intolerance, misrepresentation and even persecution, without venturing anything bordering on aggression. The controversy derived its chief importance in the public mind from the importance of Father Hughes's opponent, the Reverend John Breckinridge, a Presbyterian minister of high standing not only in his own denomination, but in the community at large. It was he who issued the challenge, impelled to it by what he called "the unwarrantable course" pursued at the dedication of St. John's Church, in other words by Doctor Powers's sermon. Without his knowledge, a friend of Father Hughes gave his word that "the great Mr. Hughes" would take up the gauntlet, and he felt bound to do so. A formal agreement was drawn up that the two gentlemen should enter upon "an amicable discussion of the great points of religious controversy between Protestants and Roman Catholics," the *Presbyterian* of Philadelphia, and the *Catholic Herald*, established by Father Hughes for the purpose, becoming the vehicles of publication. The "amicable discussion" became an interchange of violent polemics, and after blazing through more than a year died out in what amounted to Mr. Breckinridge's retreat. Father Hughes had never had the

countenance of his superiors in the matter, though he received valuable theological assistance from his friend, Father Bruté, of Mount Saint Mary's, shortly to become first Bishop of Vincennes.

While the controversy was in progress, Father Hughes had been mentioned for the vacant see of Cincinnati, but by an accident, the Reverend John Purcell was appointed instead. In October, 1833, Father Hughes attended the Second Provincial Council of Baltimore as theologian to Bishop Kenrick, and later in the year, in answer to a sermon preached by a Protestant Episcopal clergyman, the Reverend John Henry Mason, published in the *Catholic Herald* a series of letters on the Rule of Faith.

Throughout the *Presbyterian-Catholic Herald* controversy, Mr. Breckinridge had been eager for an oral debate, to which Father Hughes would never consent, but early in 1835 the minister renewed the challenge under circumstances which practically compelled acceptance. In the subsequent meetings the acerbities of the first discussion took on the guise of courtesies. Father Hughes once more was mentioned for a bishopric, this time in succession to Bishop Kenrick, whose promotion was being discussed. The appointment finally came in 1837 when Father Hughes was made coadjutor, not to Bishop Conwell, but to Bishop Dubois of New York, who as rector of Mount Saint Mary's had opened to him the gate to the priesthood and for whom he felt a grateful affection. Bishop Dubois was the third Bishop of the Diocese of New York, which at that time comprised the entire Empire State and half of New Jersey. At his accession there were but four churches in the city, trusteeism was in full swing within the fold and fanatic prejudice raged without. The Bishop was seventy years old and greatly shaken in health when his vigorous young coadjutor took up his residence in the old cathedral rectory on January 2, 1838. At his consecration to the titular see of Basileopolis, on January 7, Bishop Dubois

was the officiating prelate, assisted by Bishops Kenrick of Philadelphia and Fenwick of Boston.

The first task to which the new coadjutor set his hand was the development of a diocesan seminary, for the one that Bishop Dubois had set up at Nyack on-the-Hudson had been destroyed by fire before it could be occupied. Bishop Hughes purchased an estate at Lafargeville, Jefferson County, where, in September, 1838, he opened the seminary of Saint Vincent de Paul with the intention of conducting there a college for secular as well as theological studies. Its remoteness, however, made it unsuitable for such a project and it was abandoned after a short period. Meantime Bishop Hughes was called upon to engage in a struggle with the trustee system, in which he dealt the blow at the root of which he had spoken in Philadelphia, and thereby permanently destroyed the evil.

When he arrived in New York Bishop Dubois was already involved in a dispute with the trustees of his cathedral, who, in defiance of their Ordinary, were exercising rights conferred upon them by the civil law to such purpose that they and not the Bishop were conducting the affairs of the parish. They had retained the services of a priest whom he had suspended, refused his salary to another whom he had appointed, and had even threatened to cut off the salary of the failing old Bishop himself. At this juncture John Hughes leaped into the arena. On a Sunday in February, 1839, a Sunday-school teacher appointed by Bishop Dubois was ejected by a constable, and on the following Sunday Bishop Hughes made the occurrence the subject of remarks from the pulpit, leaving the way open for an apology. When none was forthcoming, he read, a week later, a pastoral letter signed by Bishop Dubois but written by him, in which he addressed himself to the congregation. He told them in uncompromising language what the consequence of such courses must be to themselves and to the Church, and invited the pewholders to

meet him that afternoon. With whatever sentiments they may have accepted his invitation they went away from the meeting his sworn supporters and fully prepared to join their strength to his against the spirit of lay interference and insubordination. Within a month he was able to write, "We have brought the trustees so low that they are not able to give a decent kick." As a result he was asked to give a series of lectures on the evils of the trustee system which he did, and this completed his victory.

Bishop Dubois had now sustained several paralytic strokes, with a consequent decline of his mental powers, so that it was apparent to everyone but himself that he was no longer fitted to govern his See with authority. When in August, 1839, he was ordered by Rome to deliver the administration of his diocese into the hands of his coadjutor, he reeled under the blow and at first showed an inclination to rebel, but when he was finally prevailed upon to yield he did so with great meekness and Bishop Hughes became administrator. When this appointment came the latter was visiting the northern and western portions of the diocese, of which he wrote an account for the *Annals of the Propagation of the Faith.* Immediately upon his return he negotiated the purchase of the Rose Hill estate at Fordham, Westchester County, for the establishment of a college. It was in the same year that he issued his first pastoral and made a trip to Europe for the purpose of securing financial assistance and reinforcements for the clerical ranks of the diocese. He went first to Paris and then to Rome, where he was well received by the Pope. He next made an appeal at Vienna, to the Leopoldine Society, to whose generosity the Church in America is so deeply indebted. At this time also he made the acquaintance of Monsignor Bedini, whose visit to the United States was subsequently the occasion of fanatic riots. In Paris again, he requested the Religious of the Sacred Heart to make a foundation in his diocese; they already had several foundations in the Southwest and

South, Saint Charles, Missouri, having been established by Venerable Philippine Duchesne in 1818. He returned in July to find his flock engaged in a project which he, perhaps, would have been too prudent to inaugurate, but which he was too dauntless to abandon.

The public school system of those times was quite different from that which now obtains. The schools were supported partly by taxation, partly by the revenue of a fund, the disbursement of the greater part of the money being in the hands of what was known as the Public School Society. In the schools under its administration the Society professed to teach religion without sectarianism, a principle which, for obvious reasons, Catholics disputed, and their grievances were aggravated by the fact that the text-books in use in these schools abounded in flagrant instances of sectarianism. The natural remedy for the evils of this system was the establishment of Catholic schools, which was done according to the smallness of Catholic means and at great sacrifices. During the Bishop's absence in Europe, Father Joseph Schneller, then pastor at Albany, wrote to Doctor Power, the vicar-general, that conversation with a member of the Legislature had convinced him that Catholics would be within their rights in applying for a share of the school-fund money. A petition to this effect was sent to the Common Council of the City of New York, all of whom were ex-officio members of the Public School Society. This petition was rejected and by the time the Bishop returned the movement for strengthening the Catholic claims was slipping out of the hands of its lawful leaders into those of the politicians. A meeting had been called for the day after Bishop Hughes's return, which he attended. After an address by Dr. Power the Bishop arose amid tumultuous applause to deliver a speech which forthwith placed him at the head of the movement as its rightful and most able leader and diverted the issue into its proper channel as a matter of conscience and abstract justice.

Other meetings and other speeches followed. The principle of education without religion was first of all denounced and then the practise of sectarian education exposed and excoriated. The Bishop's capacity for righteous indignation was as strong as ever, but in this matter it never betrayed him into the violence which characterized his controversies with Mr. Breckinridge. He spoke uncompromisingly and with dignity, and by his determination and eloquence drew his people out of the position of a despised and alien race into their rightful place as the equals of their fellow-citizens. "We are Americans and American citizens," he said, in an address to the people of the city and State, "we hold, therefore, the same rights that you hold. We wish not do diminish yours, but only to secure and enjoy our own." Again he said to his own flock: "We are citizens when they come to us to gather the taxes, but we are Roman Catholics when we look for a share of the fund thus contributed."

On October 29 and 30, 1840, Bishop Hughes addressed the Board of Aldermen, met in special session to hear the arguments of the Catholics in support of their claim. He was opposed by representatives of the Public School Society and the societies of the Methodist Episcopal Church. Meeting after meeting, speech after speech, followed during 1841. The Catholics, and especially Bishop Hughes, were violently assailed in the press, and as election day approached it was attempted to make the Catholic claim an issue with the voters, whereupon Bishop Hughes called a meeting in Carroll Hall and suggested the formation of a Catholic ticket. Throughout the controversy the Catholics had had the open sympathy and support of Governor Seward, between whom and Bishop Hughes a warm friendship had sprung up. The case was finally carried to the Senate, and there the Catholics were defeated by the circulation of a calumny. But although he was unsuccessful on this point the Bishop's determined stand influenced the

gradual transformation of the public school system and directly resulted in the upbuilding of the splendid Catholic parochial school system of the diocese.

Fordham College was opened in June, 1841, and about the same time the Bishop made an unsuccessful attempt to bring over a colony of Irish Christian Brothers.

The close of the school controversy allowed the Bishop to concentrate his attention on the financial condition of the diocese, which was deplorable. The churches were heavily in debt and there was no money to build the much needed new ones. With the object of relieving this situation Bishop Hughes called a meeting of the Catholics in May, 1841, for the organization of what was called the Church Debt Association. This organization had a certain amount of success, but interest in it flagged and at the end of a year it was disbanded.

On August 29, the Bishop convened the first Diocesan Synod, at which there were enacted important regulations bringing the discipline and customs of the diocese into conformity with the Council of Trent. These enactments, which were published in a pastoral letter (September 8) included the prohibition of membership in secret societies, the Bishop having in mind certain Irish associations of a semi-political character. The prohibition was interpreted as an attack on the Freemasons, and drew scathing denunciations from the editors of the newspapers, several of them sectarian, and involved Bishop Hughes in another of his famous controversies. The pastoral was followed by a slight recrudescence of trusteeism, but it was confined to one church in Buffalo, and ended in the complete capitulation of the recalcitrants.

Just about this time, in December, 1842, Bishop Dubois died and Bishop Hughes immediately succeeded to the See. His labors continued so arduous that his health failed and at the Council of Baltimore in May, 1843, he asked for a coadjutor, who was granted to him in the person of the

Reverend John McCloskey. A trip to Europe followed the Council, his hope being to obtain missionary priests and money, this time by loan. He succeeded in the first, but not in the second. In December, 1843, he lectured on "The Mixture of Civil and Ecclesiastical Power in the Middle Ages," for the benefit of the Irish Emigrant Society, in the organization of which he had been instrumental, as he was in that of the Emigrant Savings Bank ten years later. In the following February he conducted a series of lectures on doctrinal subjects in his cathedral, and assisted in the consecration of his coadjutor which took place on March 10, 1844.

During the school controversy the New York *Herald* had accused Bishop Hughes of attempting to form the Catholics into a political party to be used to further his own ends. This charge was repeated by the violently anti-Catholic Native American party, and scarcely a day passed without the publication of attacks on Bishop Hughes. The feeling in Philadelphia, which later found vent in the outrages of the "No Popery" riots, was scarcely less hostile in New York, and matters reached such a critical stage that although the Bishop exerted all his great personal influence to keep his people quiet he none the less made every preparation to resist even to blood any attack that might be made on the lives or property of Catholics. Having reason to fear that despite all his precautions his people were to be provoked to retaliation he sought out the mayor and demanded armed protection. As a consequence of this action riot and bloodshed were prevented.

He went to Europe again in 1845 and on his return in April, 1846, brought back a colony of Christian Brothers and Sisters of Mercy. In the following July he sold Saint John's College (but not Saint John's Seminary) at Fordham, to the Jesuits from Kentucky. He attended the Sixth Council of Baltimore, where he asked for a division of his diocese. As a result of the request the sees of Albany

and Buffalo were created, with Bishop McCloskey and Bishop John Timon, respectively, at their heads.

The United States was then engaged in the war with Mexico which resulted from the annexation of Texas, and great indignation was aroused among Catholics by the punishment inflicted by their fanatical officers on Catholic soldiers, who refused to attend Protestant services. President Polk and his advisers were seriously disturbed by this, especially as the United States had been represented to the Mexicans as making war on their religion. The President, therefore, appealed to the assembled Bishops to supply him with the names of two priests to be appointed chaplains. Bishop Hughes was one of the three prelates who went to Washington (May, 1846), to confer with the President, the conference resulting in the appointment as chaplains of Fathers John McElroy and Anthony Rey of the Society of Jesus. Father Rey was afterwards murdered by Mexican guerillas, but Father McElroy lived till 1877, later becoming the founder of Boston College and assisting at Bishop Hughes's death bed.

A most critical situation had arisen in Bishop Hughes's diocese at this time. Some years previous the Sisters of Charity of the community founded at Emmitsburg by Mother Seton had gone to New York to take charge of the charitable institutions of the diocese, and in addition to a number of schools they now had under their care two large and flourishing orphanages, one of them for boys. Word came from Emmitsburg that in order to conform with their constitutions the Sisters must relinquish the care of the male orphans and return to Emmitsburg. To Bishop Hughes such a step meant the ruin of institutions built and sustained by years of labor and sacrifice and he thereupon protested with characteristic vigor. There followed a lengthy and not always meek-tempered correspondence with Father Deluol, superior of the Emmitsburg community, and finally the members of the New York

community were left free to choose whether they would remain in New York or return to Emmitsburg. Thirty-five out of fifty elected to remain, thus becoming the nucleus of the large and flourishing group known as the Sisters of Charity of Saint Vincent de Paul, with their mother-house at Mount Saint Vincent, and having under their care the institutions which the decision of their predecessors saved from destruction.

In December, 1847, Bishop Hughes preached in the House of Representatives at the invitation of its most distinguished members. The famine which was devastating Ireland during these years was a personal sorrow to him and early in 1847 he ordered that a collection for the relief of Ireland be substituted for that for the support of the seminary. The sum of $14,000 resulted from this collection. In March he lectured for the same cause on "The Antecedent Causes of the Famine." He had no sympathy with the Young Ireland movement, but during the summer of 1845 he spoke in Vauxhall Garden in behalf of the Irish cause and subscribed $500 for the purchase, as he said, "of a shield not a sword." He seems to have resented the abortive uprising of 1848, not as an uprising but as a failure, and thereupon requested that the $500 which he had contributed should be turned over to the Sisters of Mercy for the benefit of Irish women and girls arriving unprotected in this country.

In 1848 he began a series of letters in the *Freeman's Journal* on the "Importance of Being in Communion with the Catholic Church." These were an indirect answer to a recent publication entitled "Kirwan's Letters to Bishop Hughes." He made no direct reference to the writer of these until in June the Reverend Nicholas Murray, an Irish Presbyterian minister of New Jersey, declared himself to be the author, whereupon in six letters entitled "Kirwan Unmasked" the Bishop dealt with him in the manner he felt an apostate deserved.

In May, 1849, he attended the Seventh Council of Baltimore and in accordance with its recommendations ordered a collection taken up throughout the diocese for the benefit of Pope Pius IX, who had been obliged to flee from Rome the previous year. In January, 1850, he lectured in Philadelphia on "The Catholic Church and the World since the Accession of Pius IX."

The Seventh Council of Baltimore recommended the erection of three new metropolitan sees in the United States, one of them to be in New York, and accordingly in October, 1850, after a delay occasioned by the disturbed state of Italy, Bishop Hughes was notified of his promotion by Papal Brief. He went to Rome to receive the pallium, delivering prior to his departure a lecture on "The Decline of Protestantism and its Causes." He received the pallium on April 3, 1851, from the hands of Pius IX himself. Having travelled through Austria, Germany and England on the way, he arrived in New York on the twenty-second of the following month. He gave his countenance and encouragement to the effort which was being made to collect funds for the establishment of the Catholic University of Ireland, but denied both very emphatically to Louis Kossuth, who was then in the United States.

In March, 1852, he lectured for the benefit of the House of Protection in charge of the Sisters of Mercy, his subject being the "Catholic Chapter in the History of the United States." In the spring of this year he established the Church Building Association, in an effort to secure funds for the erection of the much needed new churches, but this plan, like its predecessor, languished after a time, for it was difficult to arouse the members of one congregation to active interest in difficulties of another.

In 1853 Archbishop Hughes went to Havana in consequence of impaired health and on his return was chagrined and indignant to learn that Monsignor Bedini, the Pro-Nuncio to Brazil, who had made a sojourn of some

months in the United States on his way to his post, had been subjected to demonstrations of fanatical bigotry on the part of the Know-Nothing element. He had been insulted and mobbed in various cities and his departure from New York was practically a flight. Archbishop Hughes well knew that he himself was held in such love and honor in his episcopal city that no affront would have been tolerated to anyone sharing the protection of his presence of which fact he made haste to assure the Pro-Nuncio on his return. The year 1853 was marked by a controversy with General Cass, United States Senator from Michigan, who had accused the Duke of Tuscany of violating the religious freedom of some of his subjects, by a series of letters to the New York *Times* over the signature "Philo-Veritas" in which he replied to charges made in that paper regarding a lack of the spirit of unity among the Catholic Hierarchy in America; and finally by an attack made by John Mitchel in his paper the *Citizen*, to which the Archbishop disdained to reply.

During the Know-Nothing excitement of 1854 Archbishop Hughes warned his people to avoid the meetings, but otherwise took no notice of the agitation. On September 30 of this year the First Provincial Council was held at the episcopal residence, at which the assembled Bishops passed a number of important enactments. The New York diocesan chancery was then established, with the Reverend Thomas S. Preston as first chancellor. On October 18 the Archbishop sailed for Rome in order to be present at the proclamation of the dogma of the Immaculate Conception. On his return in March he delivered in the cathedral an interesting account of the proceedings, describing with real emotion the act of proclamation and the sound of the *Te Deum*, "raised under the mighty dome of Saint Peter's and sustained by 40,000 voices."

Later in the year the Archbishop was under the necessity of refuting the charges printed by Erastus Brooks, a

State Senator and one of the editors of the *Express*, that the Archbishop held property to the value of millions of dollars. This was part of a scheme to further the passage of a bill compelling the transfer to trustees of all ecclesiastical property. Still later he had to repel charges of political interference in State affairs.

In the meantime he had visited Newfoundland in order to preach at the consecration of the cathedral. After this for several years failing health compelled him to comparative inactivity. He lectured in 1856 in Baltimore and Pittsburg on the Catholic Press in the United States, a discourse which contained much characteristic fire. He was alert to the dangers of what was subsequently condemned as Americanism and publicly controverted Doctor Orestes A. Brownson on the subject.

An anonymous attack in the *Times* stirred him to a reply and in defense of his character as a Catholic and an Archbishop he wrote a lengthy account of his administration, which he caused to be translated and circulated in Rome, as the attack had been. In 1857 he displayed much of his old acumen in his condemnation of a colonization movement that was being attempted. About this time he entertained the idea of resigning, in view of his declining health and his excessive labors. In 1858 he dedicated his ninety-ninth church and gave active encouragement to the efforts in behalf of the newly-founded American College in Rome. This year also witnessed the laying of the corner-stone of Saint Patrick's Cathedral, though owing to the outbreak of the Civil War the work was halted in the following year. He rallied his failing powers to the Pope's defense in the pastoral letter which he wrote in 1860 and which was republished in Rome by the Propaganda Press. In June of this year he kept a long-standing engagement to address the graduates at the University of North Carolina. The outbreak of the Civil War ranged on the side of the Union one of the most influential men in the

country in the person of Archbishop Hughes. His advice was sought and his opinion followed even in matters of military strategy; Secretary Seward, his friend since the days of his governorship and the school controversy, consulted him; the President wrote asking his assistance in the appointment of Catholic chaplains to the Army, and finally, in October, 1861, he was requested by the Cabinet to go on a special mission to France and England, for the purpose of counteracting the influence in those countries of emissaries from the Confederacy. In France he had an audience with Napoleon III and the Empress Eugénie; was present in Rome at the canonization of the Japanese martyrs, and on his return journey preached in Dublin at the laying of the cornerstone of the Catholic University. His arrival in Washington shortly after his return was made the occasion of signal manifestations of the esteem in which he was held. On the Sunday after this he preached in his own cathedral on the necessity of finishing the war by a final great effort, a sentiment with which our own recent experiences have made us fairly familiar, but which then called forth a number of hot denunciations, especially from the Baltimore *Catholic Mirror*, and occasioned another and protracted controversy.

Late in the year property was purchased in Troy for the establishment of the new seminary, a negotiation which may be regarded as the Archbishop's last work. It is true that his name is constantly mentioned in connection with the suppression of the draft riots in the summer of 1863, but at that time he was far too broken in health to have attempted anything like active intervention. He had already said his last Mass (Holy Thursday, April 2) and preached his last sermon, and those who accepted his invitation to assemble at his house during the draft disorders were for the most part law-abiding workingmen, come to listen to their Archbishop. He asked their permission to sit while he spoke, adding "My voice is much stronger than

my limbs." Thereafter he lived in seclusion in his sister's home where he died January 3, 1864. He was buried on the seventh of the month, the anniversary of his consecration, the entombment first taking place in old Saint Patrick's, New York, but on January 30, 1883, the body was removed to the crypt of the cathedral which is his monument.

THE GROWTH OF THE CHURCH

REVEREND THOMAS F. COAKLEY, D. D.

ONE hundred and fifty years ago the total population of what is now the United States was roughly estimated at 3,000,000. Of this number scarcely more than 22,000 were Catholics, the great bulk of whom lived in Maryland and Pennsylvania. At that time, speaking broadly, one person in every 136 in the American colonies was a Catholic. In less than a century and a half the Catholic population has increased to such an extent that one person in every six throughout the length and breadth of the United States is a Catholic. The "Catholic Directory" for 1922 gives detailed figures showing that there are more than 18,000,000 Catholics in the country. To give greater emphasis to these extraordinary totals we should realize the fact that whereas the population of the country at large has increased only thirty-five times in the last 150 years, the Catholic population has increased more than 800 times. Put briefly, the percentage of the Catholic population has increased twenty-three times faster than the general population of the country.

Until the time of the American Revolution little or nothing in the way of historical evidence is available upon which to base an accurate or even approximate summary of the condition of the Catholic Church in this country. Not the least of the causes for this was the Catholic lack of social position in colonial times, due to the intolerance of their non-Catholic neighbors; the frequent anti-Popery movements, the enforcement of penal laws, the use of assumed names by many priests to make possible their spiritual activity, and the neglect to keep any parish records. Except in Pennsylvania, to proclaim one's self

a Catholic was to be placed outside the rights and privileges of ordinary citizens. To keep statistics under such hard conditions would have been impossible. However, the penal laws have been relegated into the field of archæology, the American Revolution has come and gone, and several other national and international wars have passed into history, and yet after 150 years the Catholic body in the United States is still without complete and authoritative figures of its present status.

In some respects, if measured by business standards, the Catholic Church in this country leaves something to be desired, especially in the field of statistics. The clergy as a rule are not too fond of figures, and parish census records are notoriously inaccurate, erring invariably by understatement, and often by deliberately excluding foreign-born families who are not over zealous in church attendance or frequenting the Sacraments or in contributing to the support of religion. Depending upon individual priests for the facts in the case, and at the mercy, in the second place, of overworked and underpaid chancery officials, who, in addition to office work (for which often they have not been trained, and for which they manifest great dislike) are also as a rule required to do some of the hard work of a missionary priest, it is not surprising that the compilation of historical data and figures, out of which the stuff of history is woven, should be the last thing they think about. Many of our statistical tables, as a consequence, are the result of pure guesswork, and as diocesan taxes are often based upon the number of families in each parish, there is no particular incentive for a pastor to swell his totals overmuch in his chancery reports. Indeed, some diocesan reports to the "Catholic Directory" have not been changed for many years. Consequently it is one of the most difficult things in the world to gain an accurate, scientific knowledge of what our population is, and of its comparative growth from age to

age. If this is true to-day, it was doubly so at the beginnings of our religious history.

Only in particular instances, notably in Maryland, do we know with a fair degree of accuracy something of the number of Catholics and their condition 150 years ago. In Bishop Challoner's account to the Reverend Doctor Stonor, the representative of the English clergy in Rome, written in 1763, the then Vicar Apostolic of the London District, who had spiritual jurisdiction over Catholics in this country, sets forth in some detail the condition of Catholicism in the English colonies of America. It is from his account that we learn of some 16,000 Catholics in Maryland at that time. They were scattered through some seventeen missions, but the Bishop was of the opinion that only about one-half of this number frequented the Sacraments. The number of Catholics in Pennsylvania was estimated at between 6000 and 7000, attended by four Jesuit priests. New York and New Jersey had very few Catholics. In the Far West, even at a later date, Bishop Carroll in his report to Rome stated he had no knowledge of any Catholics in the vast tract of land lying to the west of the Mississippi River. Catholicism seems to have been particularly backward in New England, and up to the year 1810 there were only three Catholic churches there, and not until 1820 was a Catholic school begun in this section.

One of the very first attempts at giving a statistical summary of the Catholic population was that supposed to have been written by Bishop Carroll in 1790, but not published until 1830, and then through a translation from the French. In it the great pioneer bishop speaks of the fewness of priests and people; of the difficulty of their maintenance; how chapels were built near the lands upon which the priests resided, and upon which lands they depended for their support for themselves and their scattered missions, as the Catholics in those early days were not accus-

tomed to support religion or its ministers. Not only their own sustenance but their travelling expenses, the cost of erecting chapels and supplying them with necessary vestments and furnishings, all this extraordinary expense devolved upon the devoted band of clergy who did such heroic pioneer work in what was then but little more than a vast wilderness. We who to-day are familiar with the elaborate and almost perfect and equitable system of support for religion and the clergy may well stand aghast at the sacrifices made by the priests who came to this country at the very outset of our history, and who labored under such tremendous handicaps to sow the seed of the colossal future growth of the Church.

Father John Carroll was consecrated the first Bishop of the United States at Lulworth Castle, England, on August 15, 1790. His diocese embraced the whole of the eastern part of the United States; it was coterminous with the Republic. He was all alone in a new world, with no resources to begin his great work. A member of the Jesuit Order recently suppressed by the Pope, he at once selected for his cathedral a simple brick structure in Baltimore, and gazed out over the illimitable regions where the ranks of his handful of only thirty-five priests were being rapidly thinned by death. The Holy See had stressed to him the grave importance of immediately starting a seminary, but he had no income for his own support, to say nothing of necessary missionary and diocesan enterprises; there were no schools, the supply of clergy was inadequate, and heresy and indifference were making swift inroads upon his scattered flock. Travel was difficult, communication was precarious and uncertain, and it was almost impossible for the clergy to obtain any knowledge of Catholics, or the laity to learn anything of their priests.

Nearly all of the priests who were in Bishop Carroll's diocese were men of learning; most of them had been teachers in Jesuit schools and colleges; hence their interest

in education soon manifested itself in the erection and inauguration of parish schools. Among these erudite missionaries were such distinguished names as Father Schneider, formerly Rector Magnificus of the University of Heidelberg; Father Farmer, a member of the original Board of Trustees of the University of Pennsylvania, and Father Molyneux, who was the first priest in this country to publish textbooks for the use of Catholic schools. Not only day schools but night schools as well were started, and in 1789 Georgetown College was opened for secondary training, the first of its kind in the Republic under Catholic auspices. In 1791 Saint Mary's Seminary at Baltimore was started by the Sulpicians to prepare ecclesiastics for missionary work in the United States, and it was staffed by a notable corps of Catholic scholars of that great Congregation, brought to America for that specific purpose. It had many struggles, and was perhaps the greatest single blessing conferred upon the infant Church, for one of the great sorrows of Bishop Carroll's career as the ruler of an extensive diocese was caused by the missionary adventurers and the strolling clerical fraternity who came from abroad, unasked and unsought, and who were unworthy of their sublime calling. Hence, one of his very first preoccupations was to train his own priests. In the meantime he was compelled to leave in God's hands the far-flung flock in remote places, who constantly were petitioning him for a priest. In 1791 he held the first Synod of the Church in the United States to enact legislation for the administration of the Sacraments, and to provide for uniformity of discipline among priests and people. The Synod was attended by twenty-two priests.

During the last five years of his life Bishop Carroll was confronted with the greatest evil that had come to the Church in this country, the so-called Trustee System, which was an open act of rebellion of the laity against the spiritual authority of the bishop. The trustees of many

churches claimed the right to select their own pastors; the Bishop, following Canon Law, of course objected. The conflict was long and serious, disturbing the peace of the Church in this country for many long and anxious years, in various places.

The growth of the Catholic Church in the United States has been the result of missionary efforts from many European countries, and the great Religious Orders of the Church show up magnificently upon the horizon of history for the prominent part they played in finding a wilderness and making it a Church. In the early years of the sixteenth century our Southern States received the Gospel from Spanish missionaries who came either direct from Spain, or from Cuba and Mexico, but all were under the jurisdiction of Spanish bishops residing in the Spanish possessions. The Northern States came under the missionary labors of French priests who began their effort for the most part in the opening years of the seventeenth century. The activity of English missionaries was exercised in the Central States, along the Atlantic coast, and the Vicar Apostolic of London, England, was the ecclesiastical superior to whom they made their reports and upon whom they depended for their faculties and jurisdiction. This condition continued until 1789 when Father John Carroll became the first Bishop of the United States, Baltimore being then erected into an episcopal see. This ends what may be called the first missionary epoch of the Church in this country, covering a period from the landing of the first priests who accompanied the intrepid explorers of the sixteenth century down to the year 1789.

The second or organized epoch opened with Bishop Carroll's episcopate, and still endures. Repeated accessions of territory since the thirteen original colonies became a nation were exonerated from the spiritual allegiance to foreign bishops and have been incorporated into our own American ecclesiastical hierarchy. Hence the independ-

ence of the American Church dates from the independence of America itself, and from Bishop Carroll's time the Church in the United States has been in direct communication with the centre of Catholic life in Rome, without the intermediation of prelates from any other country.

The entire Hierarchy in this country 130 years ago consisted of one lone bishop whose diocese was coextensive with the nation. To-day the Hierarchy comprises two Cardinals, fifteen Archbishops and ninety-three Bishops, a total of 110 in the episcopate, indicating a progress truly phenomenal in every sense of the word, and presenting an achievement unparalleled in the history of the Church of this or any other country. In Bishop Carroll's time there were less than fifty priests in his diocese. To-day the Church in this country numbers 22,000 priests. Bishop Carroll at the beginning had less than fifty churches and chapels. To-day there are 16,615 churches in this country. The first Bishop had no seminary for the proper training of his clergy; to-day if Bishop Carroll were alive he would see the country actually dotted over with seminaries, 113 in number, in which some 8700 students are being trained for the priesthood, a total which will doubtless be a surprise to many Catholics.

In the field of education there was no school for the higher training of boys, and at Bishop Carroll's suggestion Georgetown College was begun, developing later into a University. From this small beginning there have sprung up all over the United States a vast network of institutions for the higher education of our young people, there being 222 colleges for boys and 718 academies for girls, a total of 940 institutions of secondary education. To prepare the youth of the Church for these high schools, academies, colleges and universities, the original parish school with its meagre equipment and lack of textbooks has been developed on such an enormous scale that we can count to-day 6258 parish schools in this country, with about

2,000,000 pupils being instructed therein, and in this elementary educational system there are engaged close upon 50,000 nuns, without whose magnificent devotion our parish school system would be unthinkable. In Bishop Carroll's time there was not a single Catholic hospital within his diocese, yet to-day in the United States, to carry on the work of Christ who was a healer as well as a teacher, there are 640 Catholic Hospitals. If Bishop Carroll could return to life to-day he would behold Catholic hospitals stretching from Maine to California, and from the Great Lakes to the Gulf, and comprising about sixty per cent of the entire hospital space of the United States, all owned, controlled or managed by various religious communities of Nuns.

If we take various periods in the history of the country, the figures are more informing still. For instance, during the thirty years from 1820 to 1850, the Catholic population increased seven times, from 243,000 to 1,767,841. During the succeeding three decades, from 1850 to 1880, our population increased four times, that is from 1,767,841 to 7,026,820. During the following period of thirty years, from 1880 to 1910, the rate of increase continued, but considerably abated by reason of the enormous totals involved. None the less the Catholic body more than doubled itself in that time, or in round numbers it leaped from 7,000,000 to more than 18,000,000.

From these "Catholic Directory" figures we observe that in the century from 1820 to 1920, the Catholic population jumped from a quarter of a million to more than 18,000,000; that is it increased seventy-two times. Yet during this same century, the general population of the country as a whole only increased from 9,638,453 to about 104,000,000, or about eleven times. For the past hundred years, therefore, the Catholic population has outstripped the general rate of increase in the country six and one-half times.

It is very difficult to realize the story these figures tell;

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tales of sacrifice, of generosity, of unusual financial skill, of economy, of efficiency, of devotion to an ideal, of far-sighted vision, of a buoyant, bounding confidence in God, and of loyalty to His cause. Up until a few years ago America was considered a missionary country; Europe continued to pour money and men into many of our dioceses for the purpose of carrying on missionary work among non-Catholics. But within the last generation there has been a great awakening to the need of missionary work on our own part, both home and foreign, until to-day various agencies who are devoting their efforts to providing missionary funds and laborers for the work of propagating the Faith within the limits of our borders are contributing at the rate of more than $1,000,000 per year for this noble work.

And in the field of foreign missions, the totals are more remarkable still. The sum of more than $3,000,000 annually is now being raised to carry on the activities of ten foreign mission societies. Indeed in missionary circles the cry has gone around the world that America is their savior; and Americans seem to be thrilled at the thought of coming to the rescue of the remainder of the world, and being able to pay back in man power and in treasure the lavish sums poured into our own great country in past centuries by those who can no longer afford to support missionary activity in pagan lands.

Contemporaneous with the growth of religion was the increase among the Religious Orders, both of men and of women, in this country. As listed in the "Catholic Directory" for 1922, there are no less than sixty-nine different Orders and Communities of men laboring in the United States, and the mere catalogue of them fills some ten closely printed pages in the "Catholic Directory."

When we turn to the various Religious Communities of women, more than twenty-six pages of the "Directory" are necessary to merely give a brief list of their names and locations, the number being 173 Orders and Communi-

ties, a truly impressive total, and in these many different communities of women, there are close upon 75,000 Nuns.

The growth of the Church in this country has been so great, and the problems presented so intricate, that in order to facilitate the transaction of necessary business with the Head of the Church, the Holy Father sent in 1893 as his personal representative an Apostolic Delegate, who comes accredited to the Church in the United States, and not to the Government. His mission is a purely ecclesiastical one, and not at all diplomatic. Since the time of Pius X the Church in this country has had direct relations with the Holy Father and with the official Congregations in Rome, and is not required to conduct its affairs through the Congregation of Propaganda, as had been the custom since the inauguration of the Hierarchy in 1789.

But strong lights cast dark shadows, and the fascinating growth of the Church in America has been in great measure responsible for the many anti-Catholic waves that have swept over the nation from time to time. No small part of the increase in numbers came from immigration, especially between the years 1840 and 1860. It was in that period that the infamous Know Nothing movement began. There has, however, always been an undercurrent of bigotry in the country, even though immigration proceeded slowly before 1830, and during the present time, when immigration is at its lowest ebb, due to the operation of the three per cent law covering the admission of aliens.

In spite of the encouraging figures, there are still to be heard from time to time voices crying in the wilderness that the Catholic Church is losing ground; that the leakage has been tremendous; that had we held our own we would have had twice as many millions as we now have. Away back in the early days of the Republic one of the first to write in pessimistic terms of Catholic losses was the famous Bishop England. His great name and his undeniable abilities made his public utterances on the subject pass

current for facts. Yet the Bishop, when he said "Our leakage must be three and one quarter millions up to 1836," thought and wrote erroneously. He supposed that some 8,000,000 of Catholic immigrants had come into the country in the half century preceding 1836. Yet according to the best figures obtainable to-day the total immigration during that long period was just a small fraction of that; the figures are 514,159, one sixteenth of the Bishop's startling totals!

Likewise the famous Lucerne memorial of 1891, addressed by Mr. Peter Cahensly to the Holy See, alleged that the Catholics in this country should number twenty-six millions; whereas there were but ten millions, leaving a net loss of sixteen millions. And all of this based largely upon Catholic immigration. Despite these figures being widely heralded, and being accepted as trustworthy throughout the world, the simple matter of fact is that according to Government figures in 1880 there were at that time in all of the United States only 6,679,943 foreign born persons of all nationalities, not all of whom, of course, were Catholics.

Before 1820 there was little or no immigration; hence our losses in that time could not have been startling, just as our gains could not have been very great, and the many anti-Popery movements made it difficult to bring converts into the Church. Hence, if the Catholic Church held its own during that trying period, it should receive the hearty congratulations of posterity. Many persons in treating of the leakage question do so without competence, and without considering in all its angles the difficult problem of immigration. They nearly all act upon the false assumption that all immigrants who come here actually remain here; but their eyes would be opened if they would only scan the figures indicating the vast numbers who return to the land of their birth and forsake this country. Then, too, the protagonists of Catholic leakage seem to forget

the quite obvious fact that immigrants die, like other people; they do not live forever and reproduce their kind *ad infinitum,* yet this is practically assumed by many who discourse so passionately on the alleged losses of the Catholic Church in this country. Losses there have been, of course, but nothing like the enormous figures on this subject put out over even great names.

In order to forestall any objection that the figures used above, taken largely from Catholic sources, may present the Church in a light entirely too favorable, it may be of interest to rely upon the official Government religious census statistics for the past twenty-five years. The official tables show that during the quarter of a century, from 1890 to 1916, the number of Catholic Churches increased from 8784 to 15,120, or practically seventy-five per cent. These figures indicate the erection of a multitude of permanent structures, and the replacement by modern buildings of old churches, schools, convents and institutions of charity and zeal. Many dioceses have erected splendid cathedrals in the past quarter of a century, and they are still engaged in a building programme that is in the highest degree encouraging. Indeed, no American diocese has yet emerged from the brick and mortar stage. Not only did Catholic Church edifices increase by seventy-five per cent, but the Catholic population more than doubled itself, jumping from 7,343,186 to 15,721,815, and the economic resources of the Catholic body increased enormously. The value of Church property more than trebled, and the Government figures show an increase from $118,000,000 to $374,000,000.

As is natural with the increase of the population and the increase in the number of churches, there was a corresponding increase in the number of the clergy, from little more than 9000 just twenty-five years ago to more than 20,000 in 1916; that is, the clergy has more than doubled its strength in the last quarter of a century.

These are positive statements, however, and more impressive than all of them is the comparative strength of the Church in this country. Official census figures of the Government show that there are in the United States less than 42,000,000 persons who profess any religion, or who belong to any Church. Of this number the Government figures give Catholics 15,721,815, or thirty-seven and one-half per cent of the Church-goers in the entire country. While the bulk of the Catholic population is in the crowded cities of the North and East, none the less the Church is scattered over the entire surface of the country, and has penetrated into almost every nook and corner of the nation, from the Everglades of Florida to the highest reaches of the Rockies. Government census reports indicate there are 3033 counties in the United States, and Catholics are found in more than 2400 of them, or in more than eighty per cent of the territory of the country. The remaining twenty per cent is in very remote and inaccessible spots, with meagre population, or none at all.

Pursuing still further these comparative figures, we find that Catholics are first in thirty-three States of the Union, and in the District of Columbia. In fifteen of these thirty-three States the Catholic body represents over fifty per cent of the total Church members. Catholics lead in New England, in the Middle Atlantic, in the East North Central, and in the Pacific divisions, and in all of the West North Central States except Kansas.

Still more impressive and informing are the Government figures of some of the most prominent cities of the country. A group of fifty cities, each with over 100,000 population, shows that Catholics lead in forty-five of them; and in every one of these fifty cities the Catholic population consists of more than thirty per cent of the total number of Church-goers. In four of these cities Catholics form the surprising total of more than seventy-five per cent of the Church members, that is in Fall River, Massachu-

setts, which is eighty-six per cent Catholic; San Francisco, which is seventy-nine and nine-tenths per cent Catholic; New Orleans, which is seventy-five and five-tenths per cent Catholic, and New Haven, Connecticut, which is seventy-five and three-tenths per cent Catholic. And in Boston, St. Louis, Cleveland and New York, speaking broadly, the Catholic population is almost three times that of all other Church-goers combined.

If we take one or two of the more prominent Protestant denominations for a basis of comparison, we are struck by the fact that there are 400,000 more Catholics in the City of New York than there are Episcopalians in the entire United States. In New York City alone, Catholics outnumber Episcopalians fifteen to one. Two cities, New York and Chicago, have more Catholics than there are Presbyterians in the whole of the United States, and one State, New York, has almost as many Catholics as the combined Episcopalian and Presbyterian population of the entire forty-eight States of the Union.

Yet, lest we become too proud and self-satisfied, and cease preaching the Gospel to every creature, attention should be called to one phase of the Government figures, which show that our progress is being notably diminished. We are not advancing as we once were. In the period from 1890 to 1906 the Catholic Church gained ninety-three and five-tenths per cent in population; whereas in the succeeding ten years, from 1906 to 1916, our gain was the insignificant one of ten and six-tenths per cent. This is an enormous decline and ought not merely to be explained, but rectified. It is all the more notable a decline from the fact that the general population of the country is increasing more rapidly than the Catholic body is increasing, and furthermore, the increase among non-Catholics is twice as rapid as our own increase, during this ten-year period from 1906 to 1916. Moreover, we must not close our eyes to the still more disturbing fact that not one-half

of our Catholic children are in Catholic schools; and in some dioceses not one-third of them are receiving a Catholic education, under Catholic auspices, in Catholic schools. It is all very well to rejoice in the marvels accomplished; but a great task lies just ahead, and the programme of having every child in a Catholic school has not yet been achieved.

Moreover, we have slowed down considerably in convert making. "Catholic Directory" statistics show that for the year 1921 we made only 40,000 converts in the year, which, for a total of 22,049 priests laboring to preach the Gospel, is not a record to be proud of. It means that each priest, on the average throughout the country, made less than two converts in the year.

In the foregoing figures reliance has been placed without question on the published statistics of the "Catholic Directory," and upon official Government Religious Census reports. No attempt has been made to enter into the various controversies regarding the accuracy or the inaccuracy, the bias or not, of either set of figures; nor have we entered into the various controversies to attack or defend one or the other party, in an effort to reconcile the "Directory" statistics with the Government figures, nor with the attempt of volunteers, whether experts or not, to make corrections for sex, age, and comparisons with the Canadian census, all of which have a tendency to increase our apparent Catholic population. Taking it by and large, we are on official ground when we base our calculations upon what are looked upon as official figures, namely those given either by the "Catholic Directory" or the United States Government. If a fault is to be found with either, the remedy is obvious: namely, to have the Catholic Hierarchy take the matter in hand, and obtain accurate figures. After 130 years of an organized Hierarchy, one would think the time had come to put our census figures on a scientific basis, so that we may know, without doubting, whether we are gaining or losing.

PRESENT-DAY ACTIVITIES OF THE RELIGIOUS ORDERS

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THE end of the present article is not to follow the historical development of the various forms of religious life in the United States, a subject upon which libraries of valuable information are at the disposal of any interested student. Our present purpose is merely to call attention to some Catholic Builders of Our Nation who have been at work in America since the time of Columbus. Results of their work would be even more imposing had not their structures often been destroyed and the builders with them. But the foundations were buried deep and centuries later we find the same noble families of builders, now augmented by new blood superimposing more lasting structures upon the ruins of their earlier attempts. Certainly the significance of these oft-repeated and protracted interruptions must be taken into account, lest, even when directed by the Master's own norm, "by their works you shall know them," we err in our estimate of present-day results. Indeed, it seems that the appreciation and proper interpretation of the results these quiet, self-sacrificing builders have accomplished in the United States must needs be in proportion to the reader's acquaintance with the early struggles of the Church in America.

A rapid survey of the forty-eight United States shows them divided into fourteen Ecclesiastical Provinces: Baltimore, Boston, Chicago, Cincinnati, Dubuque, Milwaukee, New Orleans, New York, Oregon, Philadelphia, St. Louis, St. Paul, San Francisco, Santa Fé. Each province com-

prises one archdiocese and a number of suffragan dioceses, the latter varying from three in the Province of Santa Fé to ten in the Provinces of Cincinnati and New Orleans. Thus the Hierarchy of the Church in the United States is composed of fourteen archbishops and eighty-eight bishops with residential sees, and seven bishops with titular sees acting as auxiliaries. This Hierarchy exercises jurisdiction over the spiritual life of approximately eighteen millions of Catholics. In this gigantic work the Hierarchy is assisted by 16,050 secular priests and 14,000 men of various Religious Orders and Congregations.

Our present question concerns a certain part of these 14,000. Who are they? What are they doing and where is it being done?

In the "Annuario Pontificio," an official organ of the Holy See, the Religious (men) in the Church are set down in six main divisions in the following order: (1) Canons Regular; (2) Monks; (3) Mendicant Orders; (4) Clerks Regular; (5) Ecclesiastical Congregations; (6) Religious Institutes. Comparing this list with Canon 488 of the "Codex Juris Canonici," it becomes immediately evident that the Religious Orders, strictly and canonically so-called, are included under the first four headings since only the Canon, the Monk, the Friar and the Clerk take the Solemn Vows of Religion. First, therefore, let us look at the activities of the Orders strictly so-called. Before drawing any conclusions whatsoever we prefer to amass all the facts at our disposal.

Canons Regular

According to Saint Augustine, the Law-giver of the Canons Regular, the Canon professes two things: *sanctitatem et clericatum.* He lives in community, he lives the life of a Religious, he sings the praise of God by the daily recitation of the Divine Office in choir; but at the same time, at the command of his superiors, he is prepared to

follow the example of the Apostles (from whom he probably, *Suarez et alii,* had his origin) by doing any work not incompatible with the duty of clerics. This last explains the present labors of Canons in teaching, giving hospitality to pilgrims and travellers (e.g., Canons who serve the Hospice on the Great St. Bernard) and tending the sick. Eight distinct Orders of Canons appear in the official list. Two of these Orders are represented in the United States: Premonstratensian Canons and Canons of the Holy Cross.

Premonstratensian Canons—Norbertine Fathers (O. Praem.). The Provincial house of the Order is at Saint Norbert's Priory, West DePere, Wisconsin, Diocese of Green Bay. With this Priory are connected (1) the Novitiate and Divinity School of the Order; (2) Saint Norbert's College, including a college of arts and sciences and a high school with classical and commercial courses. From Saint Norbert's Fathers are sent to conduct missions in the Archdiocese of Chicago and in the Dioceses of Green Bay, Grand Rapids, Marquette and Helena. Missions are given in French, German, Flemish, Dutch and English. The value of such missioners in the Northwest is obvious. The Fathers number thirty-five (there are at present seven scholastics (i.e. clerical students), four brothers and two novices) and their work may be summarized as follows: one Priory with religious seminary; one college with 175 students; eleven parishes; twelve stations (non-incorporated parishes), distributed through one archdiocese and four dioceses.

Canons of the Holy Cross—Crosiers (O. S. C.). Headquarters for the United States is at Onamia, Minnesota, Diocese of St. Cloud at the parish church "Exaltatio SS. Crucis." The Fathers conduct parishes with outlying mission stations in the Dioceses of St. Cloud, Duluth and Bismarck. There are at present ten Fathers and five Brothers in the United States in charge of seven parishes and nine stations in three dioceses. These Fathers dis-

pense the famous water blessed in honor of Saint Odilia (octave of July 18) which has relieved so many cases of ophthalmia.

Monks

Popularly (the word is seldom used in the official language of the Church) a monk is a member of a community, leading a contemplative life apart from the world, under the vows of religion, according to a rule characteristic of the Order to which he belongs. Five distinct classes of monks are now recognized: Benedictines, Cistercians, Carthusians, Antonines and Basilians. It is customary to regard the five monastic Congregations of Benedictines not affiliated to the Benedictine Federation as distinct Orders, viz., Camaldolese, Valumbrosians, Sylvestrines, Olivetans, Armenians. The Cistercians of Common Observance and the Reformed Cistercians are likewise generally regarded as distinct Orders. The same may be said, in a somewhat less complete sense, of the five Congregations of Basilians and the four Congregations of Antonines. In this way we may number eighteen Monastic Religious Orders, all, however, deriving their origin directly or indirectly from Basil and Benedict, the respective Patriarchs of Eastern and Western Monasticism. Three of these eighteen monastic Orders are represented in the United States: Benedictines, Sylvestrines and Cistercians (Reformed).

Benedictines—(O. S. B.). The Benedictine Order comprises fifteen monastic Congregations living under the Rule of Saint Benedict, each with an abbot president and all under an abbot primate. Of these fifteen Congregations, the majority of which are strictly national in character, two exist entirely in the United States, the American-Cassinese and the Swiss-American. A third, the Cassinese of Primitive Observance, which is not national but consists of five national provinces, is represented in the

United States through its French province. The English Congregation established a small foundation in 1920 at Portsmouth, Rhode Island, but its status is still undefined.

To view properly the vast net-work of Benedictine effort in the United States, one must bear in mind that "The family is the central idea of Saint Benedict's legislation," and that "the Order is so constituted that the autonomy of the monastic family in each abbey, according to the Rule, remains intact as the foundation of the Order." An analysis of this last statement, made by the Abbots of the Order in convention, will answer many difficulties that arise concerning the distribution of Benedictines throughout the country. Why is it, for example, that the Benedictines in New York City (Saint Anselm's) are from Collegeville, Minnesota, while those just across the river in Long Island (Farmingdale) are from Saint Leo's, Florida? The answer is: because both Saint John's, Minnesota, and Saint Leo's, Florida, were founded from Saint Vincent's, Beatty, Pennsylvania, and when once established became autonomous, sending their own missions wherever they thought best. Thus, in some cases, we find four distinct foundations of Benedictines laboring in the same diocese, a condition which is possible to perhaps no other Religious Order in the United States to-day. The abbey is the Benedictine centre. There are seventeen Benedictine abbeys with about a dozen dependent priories in the United States. From these autonomous monastic family circles Benedictine influence is spread through seven archdioceses and thirty-seven dioceses. The archdioceses are Baltimore, Chicago, Cincinnati, New Orleans, New York, St. Paul, Oregon. The dioceses are Manchester, Brooklyn, Altoona, Pittsburgh, Erie, Wilmington, Wheeling, Richmond, North Carolina, Savannah, Mobile, St. Augustine, Alexandria, Little Rock, Covington, Louisville, Indianapolis, Peoria, Davenport, Des Moines, St. Joseph, Leavenworth, Monterey, Wichita, Oklahoma, Dal-

las, St. Cloud, Duluth, Crookston, Superior, Bismarck, Fargo, Lead, Sioux Falls, Denver, Boise, Seattle.

The ten abbeys of the American-Cassinese Congregation are located as follows: (1) Saint Vincent's, Beatty, Pennsylvania; (2) Saint John's, Collegeville, Minnesota; (3) Saint Benedict's, Atchison, Kansas; (4) Saint Mary's, Newark, New Jersey (Abbot-president resides here); (5) Maryhelp, Belmont, North Carolina (the Abbot-Ordinary is Vicar Apostolic of North Carolina); (6) Saint Bernard's, Cullman County, Alabama; (7) Saint Procopius's, Lisle, Illinois; (8) Saint Leo's, Pasco County, Florida; (9) Saint Bede's, Peru, Illinois; (10) Saint Martin's, Lacey, Washington.

This Congregation numbers about 1000 Religious of whom fifty-five per cent are priests. These Fathers conduct twenty-one schools (3550 students), of which three are seminaries, five Indian schools, one industrial school and the remainder standard colleges and high schools. The Religious seminaries and colleges are, in most cases, connected with the abbeys. There are, however, exceptions, for example, Saint Anselm's College, Manchester, New Hampshire. The most important of these secular colleges are: Saint Vincent's College, Beatty, Pennsylvania; University of Saint John, Collegeville, Minnesota; Saint Benedict's College Preparatory School, Newark, New Jersey. In addition to this secular educational work, which is of later growth, the earlier missionary and parochial work continues and indeed increases. The Fathers of this Congregation now conduct eighty-three parishes and ninety-nine stations, ministering in all to about 175,000 souls.

The six abbeys of the Swiss-American Congregation are located as follows: (1) Saint Meinrad's, St. Meinrad, Indiana; (2) Conception Abbey, Conception, Missouri; (3) New Subiaco, Spielerville, Arkansas; (4) Saint Joseph's, Covington, Louisiana; (5) Saint Mary's, Richard-

ton, North Dakota; (6) Saint Benedict's, Mount Angel, Oregon.

This Congregation numbers about 500 Religious of whom fifty per cent are priests. They conduct ten schools (790 students) of which two are Indian schools and two are seminaries. The remainder are secular colleges and high schools. The most important of these last are: Jasper College, St. Meinrad, Indiana, and Conception College, Conception, Missouri. These Fathers also are in charge of forty-two parishes, forty-one stations and twenty-one missions, administering to about 60,000 souls.

The abbey of the Cassinese Congregation of Primitive Observance is Sacred Heart Abbey, Sacred Heart, Oklahoma, with a dependent priory in California. At the abbey is a small Religious seminary. The Fathers of this Congregation are in charge of the Catholic University of Oklahoma at Shawnee, which to date has developed its high school department (135 students). Five parishes and one Indian Industrial School are also in charge of these Fathers. There are about fifty Religious of this congregation in the United States, thirty-eight of whom are priests, administering to 10,000 souls.

Summary: There are about 1550 Benedictines in the United States of whom 825 are priests. Centred in seventeen abbeys, their work extends to thirty-three schools, religious, collegiate and industrial, with 4500 students, 130 parishes, 140 stations and twenty-five missions. It has been the pleasant task of the writer to outline a map exhibiting the entire Benedictine system in the United States by means of three central points, Saint Vincent's, Saint Meinrad's and Sacred Heart abbeys, and a series of connecting and radiating lines. The result is both interesting and gratifying: interesting as showing how different may be the development of an Order whose houses are "*sui juris*" from that of a provincial and centrally governed order. Certainly it is gratifying to com-

pare this map with the maps of our greatest American railroads and to note that the material progress symbolized by these far-reaching paths of steel is more than equalled by the spiritual progress indicated by these Benedictine lines of zeal.

Sylvestrines—(S. O. S. B.). This small Italian Congregation (125 Religious) noted at present principally for its flourishing mission in Ceylon, is represented in the United States by four Fathers. These four blue Benedictines (from the color of their habit) are established in the Diocese of Wichita, at Sacred Heart of Jesus Church, Frontenac, Crawford County, Kansas.

Cistercians, Reformed, or Trappists—(O. C. R.). The influence of these austere contemplatives we may expect to find not along the highways of men, but rather along that narrow way that leads to heaven. Only those who have stumbled along this narrow path know how eloquent is the Trappist's silence. There are about 125 Reformed Cistercians in the United States of whom fifty are priests. Their monasteries are located as follows: (1) Abbey of Our Lady of Gethsemani, Nelson County, Kentucky, Diocese of Louisville; (2) New Melleray Abbey, Peosta, Iowa, Archdiocese of Dubuque; (3) Monastery of Our Lady of the Valley, Cumberland, Rhode Island, Diocese of Providence.

Mendicant Orders

On to-day's official list there appear eleven orders of Mendicant Friars. The original mendicants were Orders which by vow of poverty renounced all proprietorship, not only individually, but also (and in this they differed from monks) in common, relying for support on their own work and on the charity of the Faithful. There remain from the Middle Ages four great Mendicant Orders, recognized as such by the Second Council of Lyons, 1274: the Order of Preachers, Friars Minor, Carmelites, Hermits of Saint

Augustine. To these was shortly added the Order of Servites of the Blessed Virgin Mary, and these are now known as the five major Mendicant Orders. They are all represented in the United States. Successively other Orders obtained the privileges of the mendicants so that to-day we have six other Mendicant Orders: Trinitarians, Mercedarians, Minims, Jeromites, Hospitallers of Saint John of God, Scalzetti (Order of Penance). Of these only the Trinitarians are represented in the United States. The Council of Trent granted to all Mendicant Orders, except the Friars Minor and the Capuchins, the liberty of corporate possession. Modern religious and economic conditions have made further modifications rationally necessary. There are about 3000 Religious of Mendicant Orders in the United States distributed as follows:

Dominicans—(O. P.). The Order of Preachers at present time numbers about 5000 Religious, of whom 500 are in the United States, established in thirty-three dioceses. The Dominicans in the United States are divided into only two provinces and have chosen as the line of division one of nature's greatest barriers, the Rocky Mountains. The territory east of the Rockies is known as the Province of Saint Joseph, and that to the west, as the Province of the Most Holy Name of Jesus. In addition to these two provinces, the Canadian Province is represented in the United States in the Dioceses of Portland and Fall River; the Province of the Philippine Islands in the Archdiocese of New Orleans. Sixty per cent of the Order in the United States are priests. The work of the Dominicans in the giving of parochial missions is so enormous and so familiar that it scarcely needs mention. In estimating the valuable work of the Dominicans in the United States, let the early days of Kentucky, Ohio and Minnesota not be forgotten. With a truly fraternal charity the Dominicans have sacrificed to the apostolical labors of the American Church many long hours that might

otherwise have been given to literary and scientific research.

Forty priories, convents and secondary institutions mark the result to date of their unostentatious zeal. From these religiously artistic arsenals the eloquence of the Friars Preachers is continuously battling for truth throughout eight archdioceses and fourteen dioceses. The archdioceses are Baltimore, Boston, New Orleans, New York, Oregon, Philadelphia, San Francisco, St. Paul. The dioceses are Portland, Providence, Hartford, Newark, Trenton, Wilmington, Columbus, Louisville, Nashville, Galveston, Kansas City, La Crosse, Denver, Seattle. In addition to their House of Studies at the Catholic University, the Fathers conduct their own seminaries and novitiates, and more recently have begun to engage in teaching and conducting secular colleges. Two such colleges have been established by the Eastern Province, while the Western Province is contemplating the foundation of another in California. The established colleges are: Aquinas College, Columbus, Ohio, with collegiate, high school and commercial departments, (325 boarding and day scholars); Providence College, Providence, Rhode Island, with classical and scientific courses (256 students). The Fathers of this college are in charge of the classical department of La Salle Academy, Providence, directed by the Brothers of the Christian Schools. Forty-five parishes in the United States are now in charge of the Dominicans and the Province of Saint Joseph has recently accepted a foreign mission in the civil prefecture of Kien-ning-Fu, about 170 miles north of the city of Fu-Chan, China. Dominican publications, such as the *Homiletic Monthly*, the *Rosary Magazine*, etc., and the Dominican direction of the Holy Name Society are well known to all American Catholics.

No magazine has been a more helpful handmaid to the clergy of our country than that most welcome visitor—the *Homiletic Monthly*. Certainly no lay society has found

such a popular appeal among the men of our country as the Holy Name Society. Where is the parish without its Holy Name Society? Where is the Catholic layman who has not been brought closer to the Master by his membership in his parochial branch of this glorious society? These are but two examples of Dominican endeavor, but their very diversity tends to exhibit the gamut of zeal through which the spirit of Dominic has run in the United States.

Franciscans—The Franciscan Order is constituted of three families, the Friors Minor, the Friars Minor Conventual and the Friars Minor Capuchin. The entire Order numbers about 30,000 Religious of whom 17,000 are Friars Minor; 2000 Conventuals and 11,000 Capuchins. In the United States the seraphic spirit of the Poor Man of Assisi finds it way into the heart of thirteen archdioceses and forty-five dioceses. Thus the Franciscans have the honor of being the most widely spread Religious Order in the United States. Because of this broad expanse of their work we must, in such a brief survey, summarize it in statistical form. After all, there is no stronger proof of zeal than facts, and facts cannot be more strikingly told than by figures. Here are the Franciscan figures—figures that have been formed slowly but surely by the self-sacrifice and sufferings of these humble "brothers of all the world":

Friars Minor—(O. F. M.). There are about 1250 Friars Minor (655 priests) in the United States. They are divided into five provinces and two Commissariates: Province of Saint John the Baptist, with Provincial House at Cincinnati, 300 Religious (172 priests). There are in the province five monasteries and forty-three residences. These Fathers conduct one preparatory seminary and supervise forty-five parish schools (12,000 students), two Indian schools and a number of Government Indian schools. They also have under their charge forty-six parishes and 143 missions and stations, very many of which are among

the Navajo and Pueblo Indians of New Mexico and Arizona. The missionary work of this province extends to the Archdioceses of Cincinnati and Santa Fé and the Dioceses of El Paso, Fort Wayne, Indianapolis, Kansas City, Leavenworth, Lincoln, Louisville, Marquette, Peoria, Tucson and Wichita.

Province of the Sacred Heart of Jesus, Provincial House at St. Louis, Missouri, 416 Religious (220 priests). The Fathers reside in ten monasteries and twenty-three residences. Under their charge are one preparatory seminary, four houses of studies, one college with commercial and classical courses, eighty-one parishes and fifty-six missions and stations. The field of labor comprises the Archdioceses of St. Louis, Chicago, St. Paul and Dubuque and the Dioceses of Cleveland, Indianapolis, Grand Rapids, Green Bay, Superior, Alton, Omaha, Sioux City and Nashville.

Province of Saint Barbara, Provincial House at San Francisco, 192 Religious (ninety-nine priests). The Fathers have established five monasteries and sixteen residences, six of these latter being for Indians. These Fathers conduct one preparatory seminary, are in charge of twenty-one parishes and forty stations, and supervise the education of 5000 children, of whom 400 are Indian, in parochial schools. The territory comprises Arizona, California, New Mexico, Oregon and Washington.

Province of the Most Holy Name, Provincial House, New York City, 234 Religious (102 priests). They have six monasteries and eight residences, four houses of studies, one seminary and supply forty-two mission stations. The Fathers also conduct a classical and commercial college and high school and supervise eleven parish schools (3000 students). These Fathers give missions and retreats throughout the Province of New York.

Province of the Immaculate Conception, Provincial House, New York, seventy-six Religious (forty-eight

priests). There are three monasteries and ten residences from which the Friars conduct twelve parishes (six have schools with 4200 pupils in attendance), one asylum and one high school.

In addition to the five provinces there are two Commissariates, one for Polish parishes and missions with headquarters at Pulaski, Wisconsin, and the other for Jugoslavs (Slovenian and Croatian) with headquarters at New York. The Polish Commissariate numbers eighty-nine Religious (twenty-two priests), has one monastery, one seraphic college, two residences and two mission stations. The Jugoslav Commissariate numbers thirty-three Religious (fifteen priests) and has ten residences, conducts ten parishes and supplies two stations. The Franciscan House of Studies at the Catholic University together with Mount Saint Sepulchre constitute the Commissariate of the Holy Land.

Conventuals—(O. M. C.). There are 324 Minor Conventuals of Saint Francis in the United States, of whom 144 are priests. They are divided into two provinces, one of which is exclusively Polish: (1) Province of the Immaculate Conception, (Provincial House at Syracuse, New York), with 214 Religious (100 priests). It has thirty convents and houses with twenty-four mission stations and fourteen chaplaincies. This province has recently opened a seminary at Rensselaer, New York, and a Shrine at Carey, Ohio. (2) Province of Saint Anthony of Padua, (Provincial House at Buffalo, New York). This province, which is exclusively Polish, numbers 110 Religious (forty-four priests) and has thirteen houses and convents. The work of the Conventuals, similar to that of the Friars Minor, is confined to the Archdioceses of Baltimore, Boston, Milwaukee and the Dioceses of Cheyenne, Louisville, Grand Rapids, Detroit, Toledo, Buffalo, Ogdensburg, Albany, Syracuse, Harrisburg, Trenton, Hartford, Brooklyn and Springfield.

Capuchins—(O. M. Cap.) There are 352 Religious of this Order in the United States, 192 of whom are priests. They are divided into two provinces, viz., Saint Augustine's, Provincial at Pittsburgh, with 160 Religious (ninety-five priests) and Saint Joseph's Province, Provincial at Detroit, with 168 Religious (seventy-eight priests). There are fifteen Capuchin monasteries and the Fathers are in charge of forty-three parishes with sixty-two mission stations. The Capuchins also conduct five scholasticates and three colleges with 300 students. Fourteen Hospices are also under their charge. They are represented in the Archdioceses of Baltimore, Milwaukee, New York, Oregon and San Francisco; and in the Dioceses of Baker City, Lincoln, Concordia, Wichita, La Crosse, Green Bay, Detroit, Columbus, Wheeling, Harrisburg, Newark and Brooklyn.

In addition to these two provinces, the Province of Ireland maintains a mission in the United States with headquarters at Saint Mary's Church, Ukiah, California. There are nineteen Fathers and five brothers on this mission and they are at work in the Archdioceses of Oregon and San Francisco and in the Dioceses of Baker City, Lincoln and Harrisburg.

Space permits the mention of only a few of the Franciscan publications in the United States: *Der Sendbote, Saint Anthony's Messenger,* the *Sodalist, Franciscan Missions of the Southwest,* the *Franciscan, Saint Anthony's Almanac,* the *Laurel,* the *Messenger of the Holy Childhood, Pilgrim of Palestine,* the *Anishinabe Enamiad,* published in Chippewa, from the Fathers' own press at Harbor Springs, Michigan.

Each province of the three families maintains a mission band of from six to twelve Fathers who are continually giving parochial missions.

Summary: About 2000 Franciscans in the United States, centred in fifty monasteries are in charge of some

165 parishes and over 500 missions and stations where their far-famed work among the Indians continues to be a source of consolation to the Red Man and a source of edification to his white brothers.

Third Order Regular of Saint Francis—(T. O. R.). We cannot pass from the Franciscan influence without mentioning the work of the Third Order Regular. Though not of the direct family of Saint Francis, the Third Order bears his name and breathes his spirit. About eighty-five Religious in the United States of whom thirty-three are priests form the Province of the Sacred Heart of Jesus (Provincial House, at Loretto, Pennsylvania). These Fathers conduct establishments in the Dioceses of Altoona, Grand Island and Sioux City. The Fathers are in charge of two colleges (400 students): Saint Francis College, Loretto, and Trinity College, Sioux City.

Augustinians—Hermits of Saint Augustine—Austin Friars—(O. S. A.). Prescinding from the Discalced Augustinians (125 Religious) and the Spanish Congregation of Augustinian Recollects (600 Religious), the Augustinian Order consists of about 2400 Religious following the Rule of Saint Augustine. In the United States there are about 325 Augustinians of whom 145 are priests. Their work includes teaching, scientific study, pastoral and missionary labors. They are represented in the Archdioceses of Baltimore, Boston, Chicago, New York and Philadelphia, and in the Dioceses of Albany, Brooklyn, Denver, Detroit, Ogdensburg and Trenton.

The Augustinians conduct two flourishing colleges, at Villanova, Delaware County, Pennsylvania, besides the Monastery of Saint Thomas of Villanova, the motherhouse of the order in the United States, and the novitiate, professorium and house of studies, the Fathers conduct the College of Villanova. This college numbers about 770 attending the following schools: Liberal Arts, Arts and Letters, Philosophy, Engineering (Civil, Electrical, Me-

chanical, Sanitary), Business Administration, Pre-medical and Preparatory. In Chicago, the Fathers conduct Saint Rita's College. This college maintains classical, commercial and high school courses. The registration is 200. There is also an Augustinian Academy at Tompkinsville, Staten Island, New York. Here fifty students are preparing for college courses. The House of Postulants of the Order is also situated here.

The Augustinians possess in the dioceses above mentioned thirty-two convents and houses. Connected with thirty of these are churches and parishes, nineteen of which have parochial schools. The Fathers also attend eleven missions or stations with churches. The glorious record of Augustinian missionary work both in the early days of our own country's history and in the Philippine Islands is well known to all Americans.

Carmelites—The Carmelite Order is made up of two divisions: the Carmelites of Ancient Observance and the Discalced Carmelites (Saint Teresa's reform). There are to-day about 4800 Carmelites of whom 2800 are calced and 2000 discalced. Both Orders are represented in the United States.

Calced Carmelites—(O. C. C.). This order is represented by the American Province of the Most Pure Heart of Mary, with Provincial's residence at Englewood, New Jersey, Diocese of Newark. The novitiate and scholasticate of the province are at Niagara Falls, Ontario. The Religious number about ninety of whom fifty are priests. The province has priories in the Archdiocese of Chicago (and Toronto) and in the Dioceses of Newark, Pittsburgh, Altoona and Leavenworth. In Chicago the Carmelites conduct Saint Cyril College, a classical and commercial high school with 230 students. Twelve parishes are in charge of the Carmelites.

In addition to the Province of the Most Pure Heart of Mary, the Irish Province of Calced Carmelites is repre-

sented in the Archdiocese of New York. Here twelve Fathers conduct three parishes and adjacent missions. They have also opened a small school at Middletown, New York.

Discalced Carmelites—(O. C. D.). The Discalced Carmelites of the Province of Ratisbon, Bavaria, have a novitiate in Milwaukee and conduct parishes in that archdiocese. There are twenty Religious of whom eleven are priests. The Province of Catalonia, Spain, is represented in the Diocese of Tucson. Nine priests are in charge of six parishes with missions. The Province of Valencia, Spain, is represented in the Diocese of Oklahoma. Five priests conduct three parishes with missions.

Trinitarians—(O. SS. T.). This Order now numbers about 200 Religious. The Roman province has founded four establishments in the United States. These are the four Italian parishes at Asbury Park, Long Branch, Red Bank, Diocese of Trenton, and Bristol, Pennsylvania, Archdiocese of Philadelphia.

Servites—(O. S. M.). This Order so particularly devoted to the Sorrows of Our Blessed Mother, now numbers about 1100 Religious. There are 100 Servites in the United States, of whom forty-five are priests. The American Province has its Provincial residence in Chicago and extends its activities into the Archdioceses of Chicago, Milwaukee, St. Louis and Oregon; and to the Dioceses of Denver and Superior. The Novitiate is at the Monastery of Mount Saint Philip, Granville, Archdiocese of Milwaukee. The Servites are in charge of twelve parishes with about twenty attached missions. The parishes are English, Polish, Italian and German. These Fathers also edit the *Messenger of Our Lady of Sorrows.*

Clerks Regular

Clerks Regular are those bodies of men in the Church who by the very nature of their Institute unite the per-

fection of the religious state to the priestly office. Though essentially clerics they are Religious in the strictest sense of the word. The Church at present recognizes the existence of eight distinct orders of Clerks Regular. Two of these Orders are represented in the United States: Theatines and Jesuits.

Theatines—(O. T.). This is the oldest Order of Clerks and numbers at present about 300 Religious divided into a Spanish and an Italian province. The Italian Province is represented in the United States in the Diocese of Denver. Six Fathers conduct Mexican churches at Durango and Conejos, Colorado. Connected with these churches are twenty-four missions. The zeal of the Theatines in attending these missions has been remarked frequently both by natives and tourists.

Jesuits—Society of Jesus (S. J.). There are in the Church to-day close to 18,000 Jesuits, of whom nearly 9000 are priests. The Society is divided into six Assistancies; Italian, German, French, Spanish, English and American. These Assistancies are in turn subdivided into thirty-one provinces. (Several Vice-provinces are now in state of adjustment.) There are thirty-seven Foreign Missions located in all parts of the world. Practically every province now supports and supplies one or more Foreign Missions. The American Assistancy comprises four provinces: Maryland-New York, Missouri, New Orleans and California. In the four provinces in the United States there are about 3000 Jesuits of whom 1300 are priests. Jesuit activity extends through twelve archdioceses and thirty-one dioceses. The archdioceses are Baltimore, Boston, New York, Philadelphia, New Orleans, Santa Fé, St. Louis, Cincinnati, Chicago, Milwaukee, Oregon and San Francisco. The dioceses are Springfield, Hartford, Albany, Buffalo, Newark, St. Augustine, Savannah, Mobile, Alexandria, Lafayette, Galveston, El Paso, Denver, Kansas City, Leavenworth, Toledo, Cleve-

land, Detroit, La Crosse, Winona, Omaha, Fargo, Great Falls, Helena, Cheyenne, Boise, Baker City, Spokane, Seattle, Monterey and Los Angeles.

The work of the Jesuits in the United States may be summarized as follows:

(1). *Educational*—The "Directory of Catholic Colleges and Schools for 1921" (N. C. W. C.) lists sixteen Catholic universities in the United States. The Jesuits conduct eleven of these universities: Creighton University, Omaha, Nebraska; University of Detroit, Detroit, Michigan; Fordham University, New York City; Georgetown University, Washington, District of Columbia; Gonzaga University, Spokane, Washington; Saint John's University, Toledo, Ohio; St. Louis University, St. Louis, Missouri; Loyola University, Chicago, Illinois; Loyola University, New Orleans, Louisiana; Marquette University, Milwaukee, Wisconsin; University of Santa Clara, Santa Clara, California. Four other Jesuit colleges have university charters and are developing post-graduate work. The courses offered by these universities are: Law, Medicine, Dentistry, Engineering (Civil, Mechanical, Electrical, Chemical, Sanitary), Foreign Service, Trade and Banking, Social Service, Economics and Business Administration, Commerce and Finance, Journalism, Pharmacy, Oratory, Architecture, Graduate Classical Courses, Education, Music, Automechanics, Nurses' Training School.

There are twenty-eight Jesuit colleges in the United States, all having classical and philosophical courses and some including scientific, pre-medical and pre-law courses. In addition to the colleges connected with the eleven universities just mentioned, the following colleges may be noted: Loyola, Baltimore, Brooklyn College, Canisius, Buffalo; Saint Joseph's, Philadelphia; Boston College; Holy Cross, Worcester; Saint Xavier, Cincinnati; Saint Ignatius, Cleveland; Regis, Denver; Rockhurst, Kansas City; Campion, Prairie du Chien; Saint Mary's, Kansas; Spring Hill,

Mobile; Sacred Heart, Tampa; Loyola, Los Angeles; Saint Ignatius, San Francisco; Seattle College, Washington.

There are forty-three Jesuit high schools in the United States with classical and scientific courses. Beside the high schools connected with the twenty-eight colleges, the most important separate high schools are: Saint Francis Xavier's, Regis, and Loyola, New York City; Saint Peter's, Jersey City; Gonzaga, Washington, District of Columbia; Immaculate Conception, New Orleans; Saint John's, Shreveport, Louisiana; Loyola, Missoula, Montana; Saint Leo's, Tacoma, Washington; and Marquette, Yakima. The student body of the Jesuit universities and secondary schools numbers 40,000.

(2). *Retreats and Missions*—Each province maintains a permanent Mission Band of from twelve to twenty Fathers who are continually engaged in giving parochial missions in their respective provinces.

In the work of the Jesuits the giving of Retreats is second only to that of education. Each year, from June 1 to October 1, the Fathers give about 800 Retreats to 65,000 exercitants. Of these Retreats about fifty-five are given to diocesan clergy; five to seminarians; twenty-five to Religious men, 540 to Religious women and 175 to the laity.

(3). *Parochial and Missionary*—The Jesuits conduct 103 parishes in the United States. Beside this parochial work they attend a chain of stations and outlying missions numbering close to 400 centres, located throughout the States of Washington, Oregon, Montana, Idaho, Wyoming, North Dakota, Southern California, New Mexico, Texas, Florida, Alabama, Georgia, Louisiana and Southern Maryland.

(4). *Publications*—The leading Jesuit publications are: *America,* the *Catholic Mind,* the *Messenger of the Sacred Heart,* the *Queen's Work,* and *El Revista Catolica.*

(5). *Societies*—The Jesuits direct the Apostleship of

Prayer and League of the Sacred Heart; Sodalities of the Blessed Virgin Mary; and the Bona Mors Society.

General Summary

A summary of the foregoing facts shows 7900 men in Religious Orders in the United States. Of these 3825 are priests. Immediately the first and fundamental work of the Orders becomes evident—the education and religious training of their own members. Fully forty per cent of Order men are in the novitiates and scholasticates or religious seminaries of their respective Orders. In the cases of the Benedictines, Dominicans, Franciscans, Augustinians and Jesuits, this work assumes gigantic proportions. In itself it is a great educational system and should not be lost sight of in the general estimate. Without the solid training, secular and religious, that the Orders are imparting to their subjects in nearly one hundred novitiates and houses of studies throughout the United States, we should have from this source no teachers, no priests, no Religious. Are not they who form and train the Builders of a Nation, greater Builders themselves?

With this thorough preparation as a groundwork, the Orders have developed a system of secular education that now amounts to 150 schools, secondary and higher, with a student enrolment of nearly 50,000. Scores of parochial schools, located in districts where, as yet, there are practically no secular priests, industrial schools for Indians and Negroes, night-schools for busy foreigners of fifteen different nationalities, are operated and supervised by these same Religious. In all of these schools, from the highest to the lowest, character formation holds the place of honor. Are not they who mould the character of the Nation's citizens, fashioning the very backbone of the perpetuity of that Nation? Are not they who would set the Nation upon rock, the wise Builders of the Nation?

One has but to examine detailed diocesan statistics to

be reassured that there is much pioneer work still going on in the United States. Indeed it is not principally in the 550 parishes, three-fourths of which flourish in our great cities from coast to coast, that the Orders find an outlet for their sacerdotal and apostolic zeal, though these frequently furnish a surprisingly arduous apostolate. It is rather in the pioneer work of blazing the way and clearing the ground for the proper setting-up of the organized machinery of the parish and the diocese, that, even at this late day, the Orders are leading the way. Their past pioneer work is perpetuated in the names of our territories, rocks, rivers, towns and even railroads. Their present pioneer activities are crystallized in 1270 missions and stations. Are not they foremost among the Builders, who choose the site, dig the ground, and lay deep the foundation, which later will support the structure of our Christian Nation?

Practically all the Orders in the United States except the Benedictines and the Jesuits organize and direct Third Orders Secular. The Benedictines have a similar work in the direction of their "Oblates," while the Jesuits strive to attain the same end through their Sodalities. This enormous work is calculated to instil into the Nation's *sine qua non*,—the Christian Family, the very highest principles of Christian perfection, as far, of course, as is compatible with the inviolable rights, sacred obligations and indissoluble bonds already existing in the conjugal-parental society. Anyone who has attempted to bring into existence a moral unit, of whatever description, and then so guard that moral unit that, in it, the process of growth shall ever exceed that of decay, will appreciate what tremendous labor must have been expended in bringing the Third Orders to their present healthy condition. Through the Third Orders and similar Confraternities the very sinews of the Nation are inoculated with the spirit of the respective Orders. How many modern builders communi-

cate to others the little secrets of their own success? These Religious Builders have done it and the Third Order is their living proof that they build not for themselves but for the Nation unto God.

In this enumeration of the activities of the Orders, we have not mentioned a single name. Had we dared to do so we should have done untold injury to those whose work we are attempting to recognize. They, these 7900, know better than anyone else that it is not the man but the Religious that is doing the work. It is the Religious that labors from a motive of love, love of God, not love of self. It is the Religious, not the man, that is trying to perfect himself through this love of God, and the strongest proof that his aim in life is not a selfish one is found in the fact that in striving to attain his end, the Religious has civilized Europe and built her nations. In the same way the Religious is to-day one of the chief Builders of Our Nation.

THE CATHOLIC CHURCH EXTENSION SOCIETY

REVEREND WILLIAM D. O'BRIEN, LL. D.

THE story of the inception and growth of the Catholic Church Extension Society will remain for all time one of the romances of the progress of the American Church in the early days of the twentieth century. The need of such an organization had been felt and the lack of it deplored while the outposts of the Church were left to fight their battles alone in the out-of-the-way places. It needed some one with vision and courage to make a start along the lines of the Society. The initiative was left to an almost unknown priest in Michigan. The idea which inspired him was so fundamental and far-reaching that the movement he inaugurated in comparative obscurity was immediately successful and became of national significance within a few years. It gave birth, too, to a similar movement in Canada, where there is now a flourishing Catholic Church Extension Society working independently of the American organization, but on lines identical with those which guide the latter. Other countries outside the Western Continent also are considering the Extension idea.

Father Francis C. Kelley, founder of the Society and its president from its inception to the present time, was pastor of the farmer parish of Lapeer, Michigan. In order to assist his missions, he found it necessary to lecture. His travels on the lyceum circuit took him into many poor parishes in the West and South, and he saw that hundreds of American priests labored under difficulties as great as or greater than those he encountered in his own parish in Lapeer. He found not only that clergy were

suffering unnecessary hardships because there was no one to plead their cause, but also that the Church was actually being hampered in its progress for the want of a coöperative effort between the Catholics in the settled and those in the unsettled places. Father Kelley, in an effort to place the situation before the clergy of the United States, wrote an article in the *Ecclesiastical Review*. It attracted the attention of the Hierarchy, one member of which, the late Bishop Hennessy, of Wichita, Kansas, suggested that Father Kelley should himself take in hand the inauguration of a society such as that which he had proposed for the support and furtherance of the home missions.

Father Kelley found a willing patron in the late Archbishop Quigley, of Chicago, at whose residence on October 18, 1905, two archbishops, two bishops, nine priests and six laymen met to form the organization which has since grown to such magnificent proportions. These nineteen men had nothing but the will to achieve, when they embarked upon their mission, which soon attracted the attention of the Catholics of the country. They elected a few officers, to whom they entrusted the task of begging. Father Kelley tells of an encounter he had on his way home from the meeting, with a newsboy who contributed the first dollar to the Society's funds. The actual bill (in exchange for which Father Kelley paid into the treasury a dollar of his own) is enclosed in a frame, which stands on the president's desk.

Objects of the Society: The objects of the Society were declared as follows: "To foster and extend the Catholic Faith; to develop the missionary spirit in the clergy and people; to assist in the erection of parish buildings for needy places; to contribute to the support of priests living in out-of-the-way localities and poverty-stricken districts; to extend the comforts of religion to pioneers; to supply altar plate and vestments for poor missions; to circulate Catholic literature; to educate or

assist in the education of students who intend becoming missionary priests; to direct Catholic colonists to suitable localities."

Pontifical Approval: During the first year the work of the Society was conducted in Father Kelley's rectory. But its establishment was so soon justified by the public's generous recognition, that at the second meeting it was decided to establish headquarters in Chicago, where its offices would be more readily available and where the Society would gain more attention as a national organization. At Archbishop Quigley's request the president was released from parochial duties to give his time and attention exclusively to the new movement. The second year also saw the establishment of *Extension Magazine.* It was at first published as a quarterly, but, encouraged by its welcome, it developed into a monthly. Guided by Father Kelley, *Extension Magazine* has been preaching the cause of home missions fifteen years and is now regarded as the "soul of the Society."

The attention of the Holy See was soon directed toward the Catholic Church Extension Society, and less than two years after it had begun its labors, its chancellor, Archbishop Quigley, received the following letter (dated June 7, 1907) from Pope Pius X, granting extraordinary spiritual privileges to all who should coöperate with it:

> This work, which you have so earnestly undertaken, is one than which there is none more worthy of men eager to promote the divine glory. We also see that the work is most opportune in a country where, owing to the multitudes of immigrants of various nationalities, a great and extending field lies open for the upbuilding of the Kingdom of God. And the more so as the endeavors of associations hostile to the Catholic name are so active and so effective and so widespread. This hostile influence, unless coped with unceasingly and prudently, will do no little harm, especially among the simple folk or rural districts, to the happy growth of the Church in America, which we have grounds to look for. To this end your efforts, with the help of divine Providence, are directed. For you not only seek to win to Christ those who, through error or ignorance, stray farther and farther from

Him, but at the same time you also devote, and justly, too, your chief care to all those of the Catholic fold who, deprived of the ministry of priests and encompassed by the snares of enemies, run the risk of losing their Faith. We are much pleased with the method and means you seek to employ for the furtherance of your Society and for the acquisition of new members and helpers * * *

What is marvelous is the readiness and liberality with which your wishes are seconded by the good-will and contributions of the faithful. To such an extent and in so short a time has your undertaking succeeded by the divine favor, that it could not have enjoyed greater favor and success. From this auspicious beginning, it is not difficult to conjecture what progress is in store for it.

We have good reason, therefore, to commend your salutary industry and to heartily congratulate you on the progress of your labors. Moreover, we have determined to grant you, as you request, the support of our authority, in order that the work happily begun may be prosecuted with greater alacrity, and that many of the faithful may be induced to coöperate therein.

Wherefore, by these presents, we approve and ratify your Society and grant the subjoined indulgences:

1. St. Philip Neri shall be the Heavenly patron of the Society.

2. A plenary indulgence to each member on the day of admission, on the feasts of St. Philip Neri, St. Francis of Sales, St. Rose of Lima, the Holy Apostles and at the hour of death.

3. To every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interests of the Society.

4. An indulgence of 300 days to all the members as often as they piously recite the formula: "St. Philip, pray for us."

5. The above indulgences, plenary and partial, may be applied to the souls in Purgatory.

6. Priests who are moderators or directors of the Society may enjoy a privileged altar three times a week; founders and life members, six times a week.

These privileges by us conceded, we wish to be perpetual, all things to the contrary notwithstanding. Although the assistance of divine grace cannot be wanting to those who, like yourself, thus labor for religion and the good of souls, nevertheless, we earnestly pray that the graces of God may flow down upon you in great abundance. As an earnest of these and as a token of our special goodwill to you, Venerable Brother, and to the rest of our Venerable Brethren and beloved sons, who, together with you, direct the Society, and likewise to all those who are or shall become members or promoters of this Society, we most lovingly impart our Apostolic Benediction.

Given at Rome, St. Peter's, the seventh day of June, the Feast of the Most Sacred Heart of Jesus, in the year 1907, the fourth of our Pontificate.

PIUS PP. X.

The continued growth of the Society necessitated several changes of location within the City of Chicago, the latest removal being that to the Le Moyne Building, 180 North Wabash Avenue, where the various departments, formerly separated as they developed on account of the exigencies of office space, were satisfactorily brought together under one roof.

Further Pontifical approval came in the form of an Apostolic Brief, dated June 9, 1910, addressed to the Archbishop of Chicago. It showed increased solicitude for the Society by erecting it into a canonical institution and assumed the particular care of it to the Holy Father himself, through the appointment of a Cardinal Protector. The Brief fixed the Society's headquarters, appointed the Archbishop of Chicago *ex officio* chancellor, and showed such vigilance over the work as to reserve to the Pope himself the appointment of the president, who henceforth must be named by the Holy See every five years.

Additional commendation came from Rome in the form of a letter, dated April 12, 1919, from Cardinal Gasparri, Cardinal Secretary of State. The communication acknowledged the receipt of a report of the Society's work during the twelve years of its existence, submitted by the president, the Right Reverend Monsignor F. C. Kelley, who had been created a Protonotary Apostolic. In part the letter says:

The august Pontiff to whom (the report) brought the greatest pleasure to read and find again, one by one, in that diligent report, arranged and illustrated, the works which he already knew by report were providentially flourishing in your republic under the auspices of the above mentioned Society, deigned on the occasion to express, in terms of the highest praise, his sovereign satisfaction for the truly consoling development which the works themselves have

> assumed in the course of such a few years, by the aid of divine favor * * * The august Pontiff, desiring to give to your Society a new mark of his particular consideration and esteem, and at the same time a formal recognition of its good work, has been pleased to grant that, from this date on, it may use in its acts and its distinctive and official emblem, the Papal insignia—the Tiara surmounting the two Keys.

From an early date in the Society's history to 1921, Monsignor Kelley's chief assistant in the work was the Right Reverend E. B. Ledvina, who was raised to the Episcopacy in that year and assigned to the See of Corpus Christi, Texas. His successor in the office of first vice-president and general secretary is the present writer, who has been connected with the Society, in various capacities, during the past fifteen years.

So much for the commencement and development of the Society. Following is presented a description of its methods and a statistical record of its work; together with some data in support of its plea for future support on a scale even greater than that which has been extended to it in the past.

Government: The Society is governed by its chancellor, who is always the Archbishop of Chicago, by virtue of the appointment of the Holy See; Most Reverend George W. Mundelein being the present incumbent. A board of governors, consisting of members of the Hierarchy, priests and laymen, meets annually in November to review the Society's work and to outline its policies for the ensuing year. Any member of the Hierarchy is eligible for a position on the board upon application. The priests and laity are selected to represent various sections of the country. Any layman may be a member of the board by becoming a founder. At the annual meeting of the board an executive committee is elected, consisting of the chancellor and the president (who are *ex officio* members) a bishop and four business men. This committee alone has the power of giving out the funds of the Society. None

of the members of the board or of the executive committee receives remuneration for his services.

The immediate direction of the Society and of *Extension Magazine* is in the hands of the president, who is assisted in the various departments by priests and laymen. The books of the organization and of the magazine are audited quarterly by a certified public accountant and annually by an auditing committee. Both report directly to the board of governors. The treasurer is the president of one of the largest banks in the country and countersigns even the smallest outgoing check.

Memberships: Founders of Extension Society are those who contribute $5,000 either in cash or during a period of ten years at the rate of $500 per year. Gentlemen who become founders during their lifetime are invited to be members of the board of governors.

Life members are those who give $1,000 either in cash or in ten annual payments of $100. Foundership and life memberships may be established through wills or in the name of a deceased relative.

Annual members contribute ten dollars per year.

Subscribing members subscribe to *Extension Magazine,* the profits from which are used for the general purposes of the Society.

Besides the spiritual favors granted by the Holy See, those who aid in the work of Church Extension share in all the good done by the missions and missionaries assisted. The Society has 1,000 Masses offered each year for the spiritual welfare of its members, living and dead.

Work Accomplished: Chapel Building: At the beginning of the Society the fact was brought home to its directors that seven out of ten of the centers of population in the United States were without churches. One of the first efforts was to meet this need. Plans were devised by which missionary priests building mission chapels were assisted. When the definite need of a mission was called

to the attention of the Society, an application blank was sent to the pastor, who was asked to specify his building plans. If the proposal aimed at a church costing more than $5,000, the mission was deemed to be beyond the need of assistance from Extension Society. No application was considered without the endorsement of the ordinary of the diocese from which it came. Appeals were constantly made through *Extension Magazine* for sums of $500 to assist in the building of little chapels. The idea took hold quickly, and chapels began to grow up in isolated communities where, without the proper encouragement and assistance, they might never have been erected. From its foundation in 1905 to the close of the fiscal year of 1921, Extension Society had assisted in the building of 2,074 churches, schools and priests' houses.

The remarkable manner in which the Society gained an early footing and maintained it is evidenced by the following totals of church buildings erected in succeeding years:

1906	36	1915	153
1907	58	1916	200
1908	54	1917	215
1909	115	1918	139
1910	114	1919	162
1911	140	1920	142
1912	136	1921 (incomplete)	62
1913	175		
1914	173	total	2,074

The above totals are based upon the date of payment, i. e., the date upon which the Society's check was drawn, which is invariably after the roof has been placed upon the new structure. During many years Extension Society has been responsible for more than half of the new churches erected in the United States, in addition to having aided in the construction of many schools and priests' houses, and also church edifices in Alaska, the Philippines, Porto Rico and Canada.

The following table shows the yearly percentage of

churches thus aided. It is a record of Extension's increasing significance in American Church organization. The "peak" of its usefulness as a church builder was reached in 1919, when, as the table shows, the remarkable proportion of eighty-eight and four hundredth per cent. of Catholic churches erected in this country during that year was due to the Society.

1909	40.92	1915	75.78
1910	44.36	1916	56.00
1911	29.29	1917	72.39
1912	36.46	1918	77.22
1913	51.62	1919	88.04
1914	55.80		

From 1909 to 1919 inclusive, 3,258 Catholic churches were erected in the United States, Extension Society being responsible for 1,722, or fifty-two and eighty-five hundredth per cent. of the total.

There is an interesting fact arising out of the Society's benefactions. A plan to aid in the erection of a building, instead of undertaking the whole burden, was adopted. This policy leaves the local congregations with a feeling of independence and responsibility and the gift fosters their own generosity. In most cases the projects would not have been contemplated without the help proferred by Extension. In the building of the 2,074 churches, etc., aided by the Society, the division of the burden was as follows:

Extension Society	$1,255,599.03
Local contribution	3,766,797.09

The sum of these two totals represents, therefore, the contribution to church building influenced by the Society during the past sixteen years.

The total of 2,074 church buildings erected by Extension's help is composed as follows: Churches, 1,932; Schools and convents for teaching Sisters, 98; Priests' houses, 44.

The need of these buildings is strikingly evidenced by

the size of the groups which they serve. The figures given by the local missionaries of the number of known Catholics in the area for which the church was required, show that each church served an average of 236 persons at the time of its erection. The total number of Catholics who now have facilities for Mass and who otherwise would be without the ministrations of a priest and might ultimately have lost the faith, is about 454,536. The accretions which must have flowed to the Church as the result of this widespread building activity are incalculable. Extension Society has, therefore, been of vast importance in the upbuilding of the Church in America.

The benefactions of the Society have been nation-wide in their distribution. In forty-three States, churches and church buildings have been erected through its assistance, and material assistance has been rendered to missions in each of the other States. Hence, there is no part of the country which has not benefited through aid rendered by the Society. The bulk of the benefactions have, of course, gone where the need is greatest, to the West and South.

The following is a list of the States aided by the Society in the erection of churches:

Texas	313
South Dakota	162
Louisiana	116
New Mexico	116
Oregon	109
Minnesota	106
Montana	101
Wisconsin	88
North Dakota	74
Oklahoma	64
Washington	64
Mississippi	57
Colorado	51
Florida	51
Idaho	51
Kansas	47
Arizona	44
Arkansas	39
North Carolina	38
Nebraska	37

Illinois	35
Michigan	25
Alabama	23
South Carolina	23
Wyoming	23
Indiana	17
Virginia	17
California	16
Maryland	11
Missouri	11
New Jersey	11
Tennessee	11
Georgia	10
Pennsylvania	8
Nevada	6
New Hampshire	6
Iowa	5
Kentucky	5
West Virginia	5
Delaware	4
New York	3
Utah	3
Ohio	1
Philippines	29
Alaska	22
Porto Rico	8
Canada	8
total	2,074

The Society has preserved in its files a record of all assistance rendered in church construction and this is available to those who may be interested in it. It will gladly assist to the limit of its ability any missionary who contemplates building a chapel in a community which has prospects of development.

Collections: Unlike a number of other charitable societies, Extension has no local branches properly so called. It does not, in other words, collect its funds by the taking of a regular toll. By various means it appeals to Catholics whose interest in home missions has been awakened by its magazine. It requests both "designated gifts" and contributions to the "general fund," from which the board makes allotments as the needs arise. The largest individual contribution was $100,000, which ap-

pears in the total for 1911. The Society's record as a collecting agency is set forth in the following table:

1905.....	$ 1,934.00	1914.....	$265,531.08
1906.....	34,080.79	1915.....	335,899.58
1907.....	41,338.93	1916.....	343,921.30
1908.....	75,481.64	1917.....	384,316.97
1909.....	121,809.16	1918.....	465,350.53
1910.....	176,395.20	1919.....	530,701.62
1911.....	307,967.15	1920.....	575,561.18
1912.....	268,984.13		
1913.....	282,879.87		

Annuities: One of the features of the Extension work is an arrangement for receiving large donations and allowing the income to be retained by the donor during his or her lifetime. An agreement has been made with a long-established trust company, whereby funds or securities are placed in its care with the provision that the interest be forwarded to the donor during his or her lifetime, the principal becoming at death the property of Extension Society. Such a proceeding obviates the difficulties which occasionally arise from bequests.

Wills: The Society recommends the use of the following form in the drawing up of wills in favor of Extension: "I give and bequeath to the Catholic Church Extension Society of the United States of America, an institution incorporated under the laws of Illinois, the sum of $——." All money received from wills is used for the general purposes, such as chapel building, assisting mission schools, education of students for the priesthood and aiding missionary bishops, unless it is definitely specified otherwise by the testator.

Mass Intentions: Scarcely had the Society commenced to function when hundreds of priests began to request Mass intentions. In most of the missionary districts, even in our own country, almost the only means of subsistence afforded the pastors are such offerings. The priests of the larger cities were asked to take care of their less fortunate brothers of the clergy. The response was

immediate, and the Mass intention department of the Society grew rapidly. Ten years ago the Mass intentions which passed through the Society totalled about $20,000. The totals for the past few years are:

1918.....	$107,340	1919.....	$240,164
1920.....	179,371	1921.....	147,044

The intention department is conducted without profit. No priest or bishop benefiting by it has ever been asked to return any portion of the stipends sent to him. All Mass intentions are now sent out to bishops of dioceses, or provincials of communities, who in turn distribute them to the needy priests under their jurisdiction. The bulk of those handled by the Society are the surplus of the clergy in the populous centers. Application for Mass intentions made by a missionary priest must come through the bishop of the diocese in which he labors.

Church Goods: The Society soon discovered that helping to build missionary churches brought with it other obligations. Applications for vestments, altar plate and church furnishings of all kinds were soon forthcoming. Appeals were made to the pastors of the larger churches to send their discarded church requisites to the Society, so that they might be distributed to the poorer places. The results were tremendous. Extension's "church goods" room was soon stacked with vestments that had lain neglected for years; with chalices and ciboria that seemed to have outlived their usefulness. Repairing and regilding made the latter again serviceable. The valuation of the church goods sent out during the fiscal year ending in 1921 is given in the Society's report as $25,000, while nearly $15,000 was spent in purchasing new material. There is no article of Catholic ceremonial or devotional use that cannot be placed to advantage in some needy mission. Even the beads and prayer-books left in the vestry have been welcomed in the Philippine Islands; and discarded pews, surplus confessionals, old sanctuary rails, altars,

sanctuary lamps, stained glass windows, vestments of all kinds and tarnished altar plate are among the things for which there is a constant demand from poor priests who are blazing the trail for the Church. Where possible, shipping directions are given, so that the cost of transportation may be minimized, the Society offering to pay the freight charges if the donor prefers not to do so. The missionaries receiving the church goods are never asked to bear the cost of shipment.

A missionary Mass outfit was designed for the convenient use of the priest "on the road." It is compact and complete and costs $150. There are always on hand numerous applications for this outfit and they are filled as donations are received for that purpose. The carrying case measures only sixteen inches by thirteen inches by seven and one-half inches and contains chalice and paten, ciborium, two reversible chasuables (white and red and violet and black), chasuable (green), linen alb, cincture, three amices, three purificators, three corporals, two palls, three finger towels, set of altar-cloths, folding altar-board with stone, covered wine bottle, altar bell, two candle sockets, crucifix, two wax candles, missal, folding missal stand, cruets and plate, altar cards, card with prayers after Mass, card with Manner of Serving Mass, confessional stole, prayer book ("Key of Heaven"), priest's ritual, altar bread box, leather match-box cover and a box of safety matches.

The church goods department has popularized gifts to missionary priests by the wide dissemination of the following list of "ways in which the missionary may be helped," showing a wide range of gifts:

$1000 will ensure the erection of a mission school.
500 will help toward the erection of a mission chapel.
200 will pay one year's salary for a school teacher in the average poor mission.
150 will buy a missionary Mass kit containing everything necessary for offering Mass.

70 will buy a neat altar on which to offer the Divine Mysteries.
50 will support a priest on the missions one month.
40 will buy a statue.
30 will buy an ostensorium or a cope for Benediction.
25 will buy a chalice and paten or a ciborium.
20 will buy a vestment, any color.
18 will buy a set of Stations of the Cross, six brass candlesticks and crucifix or a sanctuary lamp.
15 will buy an alb or a Benediction veil.
12 will buy a surplice or a censer and boat.
10 will buy a set of altar cloths or a set of altar cards.
6 will buy six amices, an altar boy's cassock, six purificators, six corporals or twelve finger towels.
3 will buy a surplice for an altar boy.
3 per annum is the subscription price for *Extension Magazine.*

Mission Schools: During the past five years many appeals have been made to Extension Society on behalf of mission schools. It has been able to aid some by appealing for designated gifts of $1,000, but the number of applications for assistance in this direction has exceeded that of those helped. Requests have also come for school furniture, but the donations permit little assistance of this kind.

Missionary Grants: During the past decade a number of bishops have applied to Extension Society for funds to assist them in missionary work. A number of missionary bishops have been given subsidiaries of from $1,000 to $3,000 each year. Donations of small amounts not specifically designated by the donor are utilized for these missionary grants.

Ecclesiastical Students: Students for the priesthood are constantly being assisted. Experience has taught the Society that the most practical plan, in present circumstances, is to help the students through the bishops of the

missionary dioceses. Thousands of dollars have been paid out during the past ten years for this purpose. The need for this branch of Extension's work is growing rather than diminishing.

Chapel Cars: Extension's chapel cars are a picturesque feature of its work and have attracted world-wide attention. There are three of these. They were not built by funds from the Society's treasury. A Catholic gentleman interested in the home missions donated the first, which was christened "Saint Anthony." As a result of its work another Catholic gentleman was inspired to give the "Saint Peter" and the "Saint Paul" cars. They operate only in the missionary dioceses and with the permission of the bishop concerned. A list of towns in which there are no Catholic churches is made up, and the car stops at each of them for a week or more, while the priest in charge conducts a mission similar to those given in city churches. The chaplains with the chapel cars testify to the good accomplished. Many fallen-away Catholics have been brought back, ignorance concerning the teachings of the Church has been dispelled and the bigotry which ignorance breeds has been lessened. Wherever the need of a mission chapel was noted as the result of a visit of the chapel car, a little church would spring up, always helped by a donation from the Society. Literature such as "The Faith of Our Fathers," "The Inquirer's Guide," "The Question Box" and Catholic pamphlets of all kinds are distributed to the congregations attracted by the "church on wheels."

Auxiliaries—the Order of Martha: In order to enlist the particular interest of women in the work of the Society, a women's auxiliary with the title "The Order of Martha" was formed some years ago under the care of the late Father Roe, who was succeeded by the Reverend W. D. O'Brien, and subsequently by the Reverend E. J. McGuinness, upon the former's appointment to the general secretaryship of the Society. At present there are over 250

"Households" of the Order of Martha, with many more in contemplation. The "Households" meet periodically to promote knowledge of and to foster interest in the home missions, and funds are raised by social entertainments at the discretion of the local committees for the furtherance of the Society's work. Forty-three chapels and five parochial schools have been built by the efforts of the Order, which has also supported teachers and provided supplies for needy missions. The members meet to make vestments and altar linens, and their labors have saved the Society thousands of dollars formerly spent in the purchase of these goods, and now released for other worthy works.

The Child Apostles: With the object of promoting a missionary interest in the coming generation, rather than with a view to any considerable immediate benefit, the "Child Apostles" was formed as a juvenile auxiliary to the Society. It passed into the care of the Reverend E. J. McGuinness by the same succession as did the Order of Martha. The children are urged to contribute to "mite boxes," both by the personal sacrifice of their own pennies and by means of little money raising enterprises of their choice, which are calculated to accustom them to the value of personal service. Ten churches have been built as the result of the accumulation of the children's pennies.

Extension Magazine: At first a quarterly (as explained) and subsequently a monthly with, at first, a modest circulation, *Extension Magazine* reached the height of its popularity in 1919 with a list of 287,000 paid-up subscribers and an advertising revenue of $89,000 per year. It has almost 200 circulation agents on the road, and at one time had nearly 300, a number which it is hoped to surpass as business conditions improve.

Extension Press: To meet the crying need of an efficient mail order distribution of Catholic books, clean literature generally, articles of devotion and similar requirements, the Extension Press was started, its profits

(as in the case of the Magazine) being turned over to the Society for its general work. An analysis of the business shows that over ninety-five per cent. of its output is shipped to points at which there are no Catholic book-stores. "The Catholic Calendar" and the "Historical Calendar," the former issued both in English and Polish, have been successful ventures of the Extension Press, which sells about 200,000 per year. It has published about twenty books and finds for them a steady sale.

Continued Need of the Work: The demand from practically all over the country for assistance in the building of churches, schools and priests' houses, has for many years been so pressing that special care has been taken in the selection of the more insistent of the many urgent calls for help. Each of the more than 2,000 buildings for which the people in the rural districts are blessing the helpers of Extension was a really constructive piece of work. Every one marks for some impoverished community the end of a long period of doubt, during which the people feared for the Faith of their children. Each one has been the culmination of prolonged praying on the part of those long torn by economic necessity from the old Faith. Extension has not yet reached, and probably never will reach, the point at which the donations flowing into its coffers exceeds the urgent demands upon its resources. It does not, therefore, have to seek new fields in which to distribute its funds.

The work to be done in America is boundless. When we consider the fact that there are in the United States parishes as large as Denmark and dioceses as large as Italy, and that in four-fifths of the area there is only one church to every 380 square miles, with 465 square miles and 669 souls in the care of a single priest, we cannot claim to be within sight of the end of Extension's work. It is a work which our children will never see completed, and our children's children will be giving of their riches

to the spiritual relief of their less fortunate brethren who are laboring in the wilderness with no hope of securing priestly ministrations by their own unaided efforts. The responsibility resting on the Catholics of to-day is a particularly onerous one. That those of yesterday did not neglect it is evidenced by the growth of Extension Society.

THE CATHOLIC INDIAN MISSIONS

REVEREND WILLIAM HUGHES

DURING the past fifty years of Catholic Indian missions in the United States, the seed planted by the early missionaries and nourished by their heroic labors and even by their blood has fructified and now gives promise of a harvest more abundant than there are hands and hearts fully to reap it. The memory of Father Isaac Jogues and the holy maiden, Catherine Tekakwitha, is cherished by the race that persecuted the one and martyred the other. A band of Indians of the same tribe as the Lily of the Mohawk first carried the Faith, nearly a century ago, from northern New York to the Flathead in the heart of the Rocky Mountains, thus preparing for the coming of Father Peter DeSmet, S. J., the fiftieth anniversary of whose death took place May 23, 1923. The glorious records of the last half century of missions disclose the names of such apostles as Bishop Joseph Crimont, in Alaska, and his fellow Jesuits, Fathers Peter Paul Prando and Lawrence B. Palladino, in Montana, Fathers Joseph Joset and Joseph Cataldo, in Idaho, Fathers Joseph Lindebner and John Jutz, in South Dakota; among the Franciscans, Father Chrysostom Verwyst, in Wisconsin, Father Anselm Weber, in Arizona, and Archbishop Albert Daeger, in New Mexico; among the Benedictines, Bishop Martin Marty and Father Martin Kenel, in the Dakotas; Father Isidore Ricklin, in Oklahoma; Fathers Aloysius Hermanutz and Simon Lampe, in Minnesota; among the Oblates, Father Eugene Chirouse, in Oregon. Among the valiant secular clergy may be named Archbishops Charles J. Seghers, in Alaska, and Francois N. Blanchet, in Oregon; Father Adrian Croquet, Indian

missionary for forty years to the Indians of the Grande Ronde Reservation, in the same State; Father Lambert Conrardi, who afterwards devoted himself to the lepers in Molokai; Father J. B. Boulet, of the Lummi Reservation, Washington; and Father Paul Gard, of the Tulalip Reservation, Washington, who spent his last years among the Osage Indians of Oklahoma.

With the white man's invasion of the land which the red man believed to be his very own came the greatest danger to the temporal and spiritual well-being of the Indians. Wars brought about by the unjust treatment accorded the Indians by the race that invaded their lands necessitated Governmental interference, and, later, Governmental surveillance. With the Indians restricted to reservations, the conquest of arms, where it prevailed at all, threatened to be short-lived. It was in this emergency that President Grant's Peace Policy was put into effect. By its terms, the several religious denominations were to be placed in charge of the agencies of the tribes among which they had established missions. "To educate rather than to fight, to Christianize rather than to kill," became the principle by which peace was to be maintained between the Government and its wards.

But such was the construction placed upon the Peace Policy that Catholic missionaries were assigned to only eight agencies out of thirty-eight to which the Church was entitled under the terms of the policy. As a consequence, 80,000 Catholic Indians scattered over seventy-two agencies, passed, body and soul, under Protestant rule. In their grief, the Catholic missionaries appealed to their bishops to take measures to right the wrong. Members of the hierarchy, in consultation, decided to establish at Washington a single medium of communication with the Government, and made application to the Most Reverend James Roosevelt Bayley, Archbishop of Baltimore, to take such action as would be appropriate. Accordingly, in

January, 1874, Archbishop Bayley, aided by prominent ecclesiastics and lay Catholics in the East, formed at the seat of Government a missionary association, with General Charles Ewing, as first Catholic Commissioner for Indian missions, at its head. The Very Reverend J. B. A. Brouillet, Vicar-General of the Diocese of Nesqually and sometime Indian missionary, was appointed assistant to the Commissioner. The association was formally recognized as an institution of the Church by the Third Plenary Council of Baltimore, and was approved by Rome. It was by that Council placed under the charge of a committee of five prelates. The number was afterwards reduced to three, comprising the Archbishops of Baltimore, New York and Philadelphia, as incorporators in perpetuity when the Bureau of Catholic Indian Missions was chartered by an act of the General Assembly of Maryland.

Under the original terms of the Peace Policy, no minister of any denomination other than that to which an agency had been assigned was permitted to enter that agency to minister to the spiritual needs of Indians. In 1881 this was mitigated, and in 1883 a still broader interpretation of this ruling restored religious liberty, at least in theory, to the Indians. The purpose of the Peace Policy was to educate and Christianize the Indians. Hence, at the invitation of the Government, mission schools were established in which the Government engaged to provide for the support and education of the Indian children. This was called the contract system. These appropriations, however, concerned the maintenance of the children only. Large sums of money were required to provide the many mission and school buildings needed on the various reservations. The funds for the latter purpose became available through the charity of Miss Katharine Drexel, daughter and heiress of Francis A. Drexel of Philadelphia, who later became Mother Mary Katharine, founder of the Sisters of the Blessed Sacrament for Indians and Colored

People. Mother M. Katharine has devoted her life as well as her inheritance to the evangelization of these two missionary races of the United States.

In Monsignor Joseph A. Stephan, who, on the death of Father Brouillet, in 1884, was appointed Director of the Bureau of Catholic Indian Missions, the missions found another devoted friend. It was he who organized the work of establishing the mission schools, and secured contracts for the support of the Indian children. So well did he espouse the cause and promote the work of the missions that the remarkable progress made aroused first the envy, then the antagonism of certain individuals and organizations, with the result that a country-wide agitation was created, to be settled finally by the enacting of a law prohibiting the use of public moneys for the support and education of Indian children in so-called sectarian schools. This great blow to Catholic mission schools was followed by the death of their zealous champion, Monsignor Stephan, in 1901. The Reverend William H. Ketcham, missionary among the tribes of Indian Territory (now Oklahoma), was appointed his successor. At the suggestion of the late Archbishop Corrigan, of New York, the Society for the Preservation of the Faith among Indian Children was established, and through direct appeals made to the Catholic laity by bishops in their dioceses and by missionary priests who visited parish churches for that purpose, funds were raised to meet, in some measure at least, the crisis.

Bishops having Indians in their dioceses and the Indian missionaries themselves were consulted about the best plan to pursue. Their decision was unanimous, that the schools were essential to the missions and must be continued, that more missions should be established, that catechists should be trained to assist in the work of converting their people, and that priests should be appointed to minister to the spiritual needs of Catholic pupils in Government schools. The work was not to be crippled

or curtailed, but developed and extended. Yet there still remained the question of funds. The schools were put on half-pay, but the spirit of missionary and teacher alike never flinched before difficulties that called for heroic self-sacrifice. Through hardships and want they held their own, soldiers of Christ indeed. To-day, Catholic mission schools accommodate and care for a greater number of pupils than when these schools were aided by Government appropriations. The Bureau of Catholic Indian Missions receives annually for the schools a portion of the Lenten collection for Indian and Negro missions. Bishops having Indians in their dioceses also receive a portion. In addition to this, funds are obtained by means of appeals sent out by the Bureau to the Catholic clergy and laity; by the Marquette League of New York; in large part by the bounty of Mother M. Katharine Drexel, and, finally, in certain schools by Indian tribal funds.

The use of a portion of the tribal funds of the Indians was procured by the Bureau for the education of Indian children in mission schools only after a long and tedious struggle. President Roosevelt upheld the Bureau of Catholic Indian Missions in its contention that the tribal funds were held only in trust by the Government, that these funds actually belonged to the Indians, and that they could be applied, if the Indians so willed it, to the education and support of their children in mission schools. Contracts were granted to the Bureau by which eight mission schools received support out of the tribal funds. Pressure was brought to bear against the stand the President had taken, but in vain. Congress was appealed to, but Congress supported the Chief Executive. Enemies of the mission schools now took the matter to the courts. Finally the United States Supreme Court settled the case in favor of the Indians and the Bureau of Catholic Indian Missions.

Another blow was aimed at the life of mission schools. In 1901, the year that witnessed the withdrawal of Govern-

ment appropriations, under the contract system, rations provided for Indian children according to treaty were withheld from the children in mission schools located on ration agencies. For five years, the Catholic Indian Bureau urged the restoration of rations to these schools. Its petition was finally granted in 1906.

These two great triumphs for the Catholic Indians were brought about through the untiring zeal of Monsignor Ketcham. The twenty years in which he ably directed the work of the Bureau of Catholic Indian Missions are marked by the favorable settlement of other important issues. Beside his influence in establishing cordial relations between the Bureau of Catholic Indian Missions and the Government, and between Government Indian officials in the field and the missionaries, he secured for Catholic pupils in Government schools the right of attending Catholic instructions conducted by the missionaries. The Browning Ruling, which deprived the Indian parent of the right to select a school for his child and invested the Indian agent with authority to do so, found in Monsignor Ketcham a powerful opponent. The ruling was abolished. The United States Indian Bureau officials came to recognize in him one who had at heart not only the best interests of the Indians but also the true principles by which these interests can be realized. In 1912, Father Ketcham was appointed by President Taft a member of the United States Board of Indian Commissioners. As a member of the board, he made many important investigations of the social and economic needs of the Indians. Now, as before, he was concerned about helping Indians to help themselves. He was for Indians, whether Catholic, Protestant, or pagan. He believed, indeed, that religion is the primary need of the Indians. In addition to his services in behalf of the missions already established at the death of his predecessor, many schools and churches owe their erection to Monsignor Ketcham's energy and zeal. The Bureau maintains forty-

two mission schools. Monsignor Ketcham established *The Indian Sentinel*, a magazine devoted to the interests of the missions, which appeared annually from 1902 to 1916, when it became a quarterly. While on a visit to the Choctaw Indian Mission of Mississippi, in November, 1921, Monsignor Ketcham was suddenly called to his reward.

According to the census of 1920, the Indian population of the United States is 336,000. Approximately one-third of this number are Catholics. The present status of the Catholic Indian mission work shows that in the Indian country, where Catholics are intermingled with pagans and Protestants, there are nearly 150 mission centers, with more than twice as many churches and chapels, attended by a total number of 200 priests. There are 450 Sisters. In the fifty-five mission schools the grade subjects are taught. In addition, the Indian girls are trained in the duties of the household, and the boys are taught useful trades. More than sixty Brothers assist the priests in this and other missionary work. Devoted lay teachers, many of them Indian men and women trained by the Sisters, help to keep the Faith among the boys and girls in attendance at the twenty Catholic day schools. One hundred native catechists help to supply the shortage of priests, and, as spiritual and moral leaders, work under the direction of the latter. There are three Catholic hospitals which do great good for body and soul. Five Government hospitals are visited regularly by priests. In Government Indian schools there are 6000 Catholic Indian children. These schools are too scattered to be tended adequately by the forty priests to whom the spiritual interests of these children are assigned. In mission schools the enrolment is 5000. It is estimated that there are 10,000 pagan Indian children, without religious or school facilities.

The Jesuit Fathers of the California Province are engaged in mission work among the Tinneh Indians and Eskimos, in Alaska; the Yakimas, Colvilles and Spokanes,

in Washington; the Umatillas, in Oregon; the Nez Perces and Coeur d'Alenes, in Idaho; the Blackfeet, Flatheads, Assiniboins, Gros Ventres and Crows, in Montana. Fathers of the Missouri Province are laboring among the Sioux, of South Dakota, and the Arapahoes and Shoshones, in Wyoming.

Franciscan Fathers of the St. Louis Province are to be found among the Ottawas and Potawatomis, in Michigan; the Menominees, Stockbridges and Chippewas, in Wisconsin. The Province of Cincinnati has sent missionaries to the Pueblos, in New Mexico, and the Navajos, in Arizona. The California Province is represented on the missions among the Apaches, of New Mexico, the Papagos, Pimas, Maricopas, Apaches and Yaquis, of Arizona, and the Mission, Yuma, Cocopah, Mojave and Digger Indians, of California.

Capuchin Fathers of the Irish Province are at work among the Tenino, Wasco and Paiute tribes, of Oregon, and among the Digger tribes, of California.

Benedictine Fathers labor among the Chippewas, of Minnesota; the Sioux, of North and South Dakota; the Gros Ventres, Arickarees and Mandans, of North Dakota; the Potawatomis, Kiowas, Comanches and Wichitas, of Oklahoma; and the Assiniboins and Yankton Sioux, of Fort Peck Reservation, Montana.

Other orders are represented as follows: The Norbertine Fathers among the Oneidas, of Wisconsin; the Fathers of the Society of Saint Edmund, among the Northern Cheyennes, of Montana; the Theatine Fathers among the Southern Utes, of Colorado; the Discalced Carmelite Fathers among the Choctaws, of Oklahoma; the Belgian Foreign Missionaries among the Choctaws, of Mississippi; the Fathers of the Society of the Divine Saviour among the Indians of the Grande Ronde Reservation, Oregon.

Diocesan priests carry on work among the Indians of the Dioceses of Portland, Maine; Ogdensburg, New York;

Marquette, Michigan; Lead, South Dakota; Helena, Montana; Seattle, Washington; Santa Fé, New Mexico; Los Angeles and San Diego, California; Monterey and Fresno, California; Oregon City, Oregon, Baker City, Oregon; Leavenworth, Kansas; and Oklahoma City, Oklahoma.

The following communities of Sisters are engaged in mission schools: Sisters of the Blessed Sacrament for Indians and Colored People, in Arizona, Nebraska, New Mexico, and South Dakota; Grey Nuns, in North Dakota; Sisters of Saint Francis, in Oklahoma, Oregon, South Dakota and Wyoming; Sisters of Saint Benedict, in Minnesota, North and South Dakota, and Oklahoma; Sisters of Saint Joseph, in Idaho; Sisters of Saint Joseph of Carondelet, in Arizona, Oklahoma, and Wisconsin; Sisters of Charity of Providence, in Idaho; Sisters of Divine Providence, in Oklahoma; Sisters of Mercy, in Maine, New York and Oklahoma; School Sisters of Notre Dame, Michigan; Sisters of Loretto, New Mexico and Oklahoma; Sisters of Saint Agnes, Michigan; Sisters of Saint Ann, Alaska; Missionaries of Saint Mary and Lady Catechists, Washington; and Ursuline Nuns, Montana and Alaska. Benedictine Sisters, in South Dakota, Sisters of the Third Order of Saint Dominic, in California, and Sisters of Charity, in Kansas, give catechetical instruction to Catholic children in Government Indian schools. The Sisters who conduct hospitals are: Sisters of Charity of Providence, Montana and Idaho, and Sisters of Saint Joseph, of Carondelet, Arizona. Three Sisters of the Belgian Foreign Missions have recently come to America to labor as field and hospital nurses among the Choctaw Indians of Mississippi.

The Bureau of Catholic Indian Missions, with office at 2021 H Street, Northwest, Washington, District of Columbia, besides its work of representation at the seat of Government, of Catholic Indian missions and the material interests of all Indians, continues to collect funds for and to promote in every possible way the welfare of Cath-

olic missions. The Bureau is under a board of incorporators consisting of the Archbishops of Baltimore, New York and Philadelphia. The Archbishop of Philadelphia, Dennis Cardinal Dougherty, is President of the board. The executive officers are: the Director, Reverend William Hughes; the Treasurer, Very Reverend E. R. Dyer, S. S., D. D.; the Secretary, Mr. Charles S. Lusk, and two Lecturers, Reverends William Huffer and John S. Woods. The Director of the Bureau is the President of the Society for the Preservation of the Faith among Indian Children.

The Marquette League for Catholic Indian Missions, with office at 423 United Charities Building, New York City, was organized in 1904 by the late Reverend Doctor H. G. Ganss, as an auxiliary of the Bureau of Catholic Indian Missions. The work of the Marquette League is to provide funds for the building of chapels, the support of catechists, and other necessaries of the missions. The Executive Secretary is Miss E. R. Byrne. The funds of the Marquette League are distributed to Indian missions through the Bureau of Catholic Indian Missions.

Though much has been accomplished, much yet remains to be done. The claim of the Indians to the Faith that will save them cannot be denied. Born, even in paganism, with a reverence for God, they grope in their ignorance and superstition for the light that will lead them to the Great Spirit. One hundred thousand souls are still wrapped in pagan darkness. As many more belong to various Protestant denominations. The remainder, who are within the Catholic Church, are generally a source of edification and encouragement to the missionaries. The Catholic Sioux Congresses, for instance, which have been held annually in the Dakotas since 1910, are well attended, well conducted, and are characterized by a spirit of reverence, earnestness and zeal. The Pueblos of New Mexico and Arizona have welcomed the return of the missionaries after several generations when there were a few but de-

voted pastors. The pagan Navajos of Arizona and New Mexico have responded by entrusting to the priests and Sisters the children who are the hope alike of the tribe and the Church. Catholic Indian missions are not only a legacy from a glorious past but are a consoling treasure of souls in the present.

THE CATHOLIC MISSIONS TO THE NEGRO

Reverend William M. Markoe, S. J.

In 1619 a Dutch vessel sailed up the James River and landed twenty Negroes on Virginian soil. That was the beginning of America's race problem. To-day the question is one of supreme moment. With us it is a somewhat ancient conundrum, but for that reason none the less important. It has already cost the nation millions in wealth and the blood of tens of thousands of her noblest sons. To-day it carries no less a threat, is no less a menace than in the past. Prior to the Civil War it was intensified by a firmly established system of legal slavery. To-day it is rapidly approaching a crisis because of almost equally bad illegal wrongs and grievances. At present

> in the courts of Carolina, Georgia, Alabama, Mississippi, Louisiana, Arkansas and Texas human beings are daily sold into slavery to men like the murderer Williams of Jasper County, Georgia. Throughout the South—but especially in the Mississippi and Red River bottoms, from Memphis south; in middle and south Georgia and Alabama and in the Brazos bottoms of Texas—Negroes are held to-day in as complete and awful and soul-destroying slavery as they were in 1860. Their overseers ride with guns and whips; their women are prostitutes to white owners and drivers; their children are trained in ignorance, immorality and crime. *

In the North, too, the Negro has his grievances, but of a somewhat different character. In short, the seeds which germinated the American Civil War are by no means extinct. The evil fruits are mellowing once again. The present season may give them a slightly different shade or tint, but they are of the same species. May the Catholic missions to the Negro put the axe to the root of the evil before the noxious product is full-blown and ripe!

* DuBois, The Crisis, May, 1921.

The race question is a difficulty whose adjustment properly comes within the scope of the Catholic Church. It is a social question. It has to deal with the human relationships which necessarily exist between the white and black races in America. But for no phase of social interdependence, nor for society in general, is there a greater stabilizing force in the world than the Church. It is her divine task to teach all races the two great Commandments of love. By the faithful fulfillment of this commission she has slowly but surely solved tangled problems in all ages for the past 2000 years. To this fact we owe our own faith and civilization.

The practical way in which the Church desires to solve the race problem is through her missions to the Negro. By her missions we must understand her schools for the education of colored youth as well as her churches and chapels for the preaching of the word of God. Not long ago the Vicar of Christ implored that this ancient remedy of conversion and education be applied to the Negro. "His Holiness most earnestly wishes that the work of the apostolate to the colored people, worthy of being encouraged and applauded beyond any other undertaking of Christian civilization, may find numerous and generous contributors." * The Archbishops and Bishops of the United States, too, have voiced similar sentiments. The Second Plenary Council of Baltimore begs priests "as far as they can to consecrate their thoughts, their time and themselves, wholly and entirely, if possible, to the service of the colored people." And but lately:

> In the name of justice and charity we deprecate most earnestly all attempts at stirring up racial hatred; for this while it hinders the progress of all our people, and especially of the Negro, in the sphere of temporal welfare, places serious obstacles to the advance of religion among them. We concur in the belief that education is the practical means of bettering their condition; and we emphasize the need of combining moral and religious training with the instruction

* Pius X: Letter.

> that is given them in other branches of knowledge. Let them learn from the example and word of their teachers the lesson of Christian virtue; it will help them more effectually than any skill in the arts of industry, to solve their problems and to take their part in furthering the general good. *

Conversion, then, and education comprise the Catholic solution of the race problem. There is no question whether it should be accepted or rejected. The Church offers it because it is the only practical solution and, in its last analysis, is but simple justice. Already her loyal children, at great personal sacrifice, as we shall see, are daily applying her oft-proved remedy. No power or influence nor any organization in the United States is at present accomplishing so much real, solid and lasting good for the Negro as the Catholic Church through her missions. Her methods may be quiet, unobtrusive, even slow, but they are the same which have given the only true civilization to the world.

From the earliest times the Church has proved herself the friend of the Negro. However, as I must confine myself to her missions to the colored people of America, I will pass over the important role of emancipator which she has played throughout the ages with respect to slavery. The utterances, in this connection, of Popes Gregory the Great, Pius II, Leo X, Paul III, Urban VIII, Benedict XIV, Pius VII, Gregory XVI, Pius IX and Leo XIII are well known to the student of the subject. So, too, I cannot treat of the mighty works and deeds of Saint Peter Claver, the Apostle of the Negroes. His very title proclaims him the greatest friend and benefactor the race has ever known. Needless to say, moreover, his life and virtues have ever been an inspiration to the heroic priests and Sisters who have engaged in the same arduous apostolate in the United States.

Catholic activity in behalf of the Negroes of America was pronounced long before the Civil War. Owing, however, to circumstances these early efforts were circumscribed

* Pastoral Letter, 1919.

both territorially and in respect to the particular phase of spiritual or temporal improvement which they had for their object. Naturally, these activities were in evidence in those parts only of what is now the United States where Catholic influence was predominant. These localities were particularly Maryland and the Gulf coast, including Louisiana, southern Mississippi and Florida. Privately much was done by Catholic families in these states for the instruction and reception into the Church of their slaves or freed Negro servants. This domestic apostolate was a duty incumbent upon the head of the Catholic household. While many Protestants debated the possibility of the black slave having a soul and argued about the advisability of admitting him to baptism, the Catholic, acting in accordance with the clearly defined principles of his religion, tried to give a nobler ideal and a higher moral standard to his colored servants. Consequently at the opening of the Civil War the combined colored Catholic population of Louisiana and Maryland was about 200,000 souls. These Negroes, in the eyes of the Church, were an integral part of her communion; they enjoyed a full and complete membership, and in all that pertained to the essentials of religion were on an equal footing with the white man.

In this respect, namely of equal consideration and fair treatment, though at times individuals may have failed to live up to correct principles, the Church was truly Catholic and, it may be added, unique. Thousands of Negroes in the Protestant sections of the South became Baptists and Methodists, but they formed wholly independent sects of these denominations. They became self-governing bodies, and usually their notions of Christianity were vague and fantastic, and their Protestantism was largely intermixed with the superstitions and pagan practices of the African jungle. Thus Protestantism, while it claimed the adhesion of a large number of Negroes, did not greatly elevate their moral tone of life because of racial discrimination and its

own inherent weakness. It failed to give that foundation of sound morality to the colored masses which must be the starting point of all true progress towards the best type of culture and civilization. Slavery, by its very nature, tended to demoralize master and servant. It was the Catholic Church alone which gave to her adherents a brand of ethics which in any way lessened the evil influence of the system.

In connection with the earlier Negro apostolate, special mention must be made of the establishment of two colored Catholic Sisterhoods destined to do lasting work for the race. The Oblate Sisters of Providence were founded at Baltimore, Maryland, on July 2, 1829, by Father Jacques Hector Nicholas Joubert de la Muraille. He belonged to a noble French family, was ordained a priest in Baltimore and was given charge of the colored Catholics of Saint Mary's Chapel. The sad need of education among the little children of his flock inspired him with the desire to establish a congregation of colored nuns who might conduct schools for the Negro. Providence made him acquainted with four pious women who kept a private school and who ardently wished to consecrate their lives to God. With the consent of the Archbishop of Baltimore a novitiate was begun and the new congregation was approved by Gregory XVI on October 2, 1831. It has continued to grow steadily until to-day it numbers more than 135 Sisters. For almost a hundred years these holy women have conducted schools and orphanages for the neglected children of their race. In silence and recollection they labor at their daily task. They are generally unappreciated and unthanked by white people, and are altogether ignored by non-Catholic colored leaders whom one would expect to have a keener perception and deeper gratitude.

Another heroic band of consecrated virgins of color are the Sisters of the Holy Family, founded on November 21, 1842, at New Orleans. These nuns began their apostolate

by teaching catechism and preparing children and adults for holy Communion. God blessed their work and their religious family until to-day they conduct many parochial schools, orphanages and other works of charity. They number more than 150 Sisters and care for 3182 pupils. If colored women like Harriet Tubman and Sojourner Truth are entitled to a warm place in the hearts of their people, surely these devoted women who have given all for Christ's poor are deserving of gratitude and benediction.

Thus the Catholic apostolate among the Negroes prior to the Civil War was not without salutary fruit. Religious vocations are an incontestable proof of the sterling character of a people's Catholicism. It is true that a beginning only had been made and that, for many reasons, the crowning glory of the Catholic missions to the Negro has been reserved for our own day, but the good seed had been planted and it had taken root in fertile soil. In earlier days when the Catholic Church was struggling to maintain her foothold amongst the white population of America and for lack of priests found it impossible to do all she wished for the spiritual welfare of the Negro, it is refreshing to note that whole communities of colored Catholics in Louisiana kept the Faith many years without the ministrations of a priest. It is to the merits of these worthy souls, who proved true and loyal during difficult and trying times, that we must largely give thanks for the present flourishing condition of Catholicism among the colored people of Louisiana.

After the war and the consequent freeing of the slaves, innumerable non-Catholic philanthropic and missionary agencies undertook to convert and educate the Negro. Revivals and camp-meetings, so much in vogue with the Protestantism of the time, became one of the main features of Negro life. This benevolence did much to lessen illiteracy and it started more than one individual on the road to intellectual and moral leadership over the people of his race,

but it did not supply a real need as regards religion. It catered to and humored to excess emotionalism, so strong a trait and at the same time one of the beauties, of Negro character. Consequently, it did not engender true and solid morality, but often tolerated, if not initiated, false principles of right and wrong. True virtue must be based on reason, not sentiment; otherwise it cannot endure. Feelings come and go, but truth and virtue are eternal. Failure to grasp this principle largely accounts for the present drift of the younger colored generations away from the Churches and for the more than 6,000,000 unbaptized members of the race in America. It also explains many of the difficulties which to-day must be overcome by the Catholic missionary before his work can be thorough.

Handicapped by poverty and the stress of pioneer work in a new and bigoted country the Catholic Church was slower in attempting, on a large scale, to evangelize the Negro. But now that she is coming to the aid of the poor African she is rapidly winning her way to his heart; and she is coming to stay.

In more recent times two religious congregations, distinctive in that they are peculiarly devoted to the Negro apostolate, have come into existence in the United States. They are Saint Joseph's Society of the Sacred Heart for Colored Missions, a body of priests commonly called Josephites, and the Sisters of the Blessed Sacrament for Indians and Colored People. These two religious societies were officially constituted at almost the same time. I will first take notice, however, of the work of the Josephites.

Saint Joseph's Society, as an independent organization, was begun in 1892. At that time it had four missions; two in Baltimore, one in Richmond, Virginia, and one in Wilmington, Delaware. During the past thirty years it has extended its work throughout the South until now its missions may be found in every State below the Mason-Dixon line with the exception of Georgia and South Caro-

lina. It also has the spiritual care of the colored population of Buffalo, New York. Its central mission stations are distributed as follows: two in Delaware, four in Maryland, three in Virginia, two in North Carolina, three in Tennessee, one in Arkansas, two in Florida, four in Mississippi, six in Alabama, nine in Louisiana, seven in Texas, one in the District of Columbia and one in New York. Besides these the Society conducts twenty-four outlying missions which are attended from the central stations. Altogether, therefore, the Josephites have charge of sixty-nine missions for Negroes, representing a spiritual charge of 39,843 souls. It conducts, moreover, fifty-one schools, taught by 123 Sisters and forty-seven lay teachers. These schools are giving a standard education to nearly 9,000 colored children. Seven of them, besides the ordinary eight grades, give complete high school courses. The Society also conducts an industrial school and three Knights of Columbus evening schools. It has one orphan asylum. Its own members are educated at Epiphany College, a preparatory seminary, Walbrook, Baltimore, and Saint Joseph's Seminary, Baltimore, where the young men make their philosophical and theological studies. In 1920 the first of these institutions numbered sixty-five students while there were thirty-three seminarians at Saint Joseph's. In the same year there were seventy-three Josephite priests engaged in the Society's mission fields. The fruit of their labors is given in the official report for the year as 2,067 baptisms, 1,539 first Communions, 556 converts and 230 catechumens under instruction.

Too much cannot be said in praise of the heroic work of these devoted priests. Often they have had to face obstacles unknown even to the foreign missionary. Yet these brave Josephites have ever continued to forge ahead and can truly be said to have accomplished a great work. New Orleans, whose Catholic colored population had fallen away from the Church in large numbers, affords a good

example of their untiring zeal and of the success God has granted their efforts. In September, 1916, the late Archbishop Blenk of that city erected the Parish of Corpus Christi, for colored people. The Reverend Samuel J. Kelly, S. S. J., was appointed pastor. His first year of labor resulted in 350 baptisms, 185 marriages, 2,400 Communions, 800 children in Sunday school and 300 in the parochial school. Such great throngs of Negroes assembled every Sunday for Mass that a larger church and school were imperative. Accordingly, the zealous priest, trusting in God and the striking faith of his parishioners, built a combination church and school at a cost of $100,000. Most of the work of construction was done by self-sacrificing colored Catholics, who likewise very soon paid off $82,000 of the debt assumed in building. At the end of four years the parish numbered 15,000 souls and counted 960 children in its school. So great a flock could not be cared for by one shepherd. The original congregation, therefore, was divided into three separate parishes, each with its own church.

Unlike the Josephites, the Sisters of the Blessed Sacrament devote their labors to the Indian as well as to the Negro. The history of this vigorous young sisterhood reads like a romance. Its foundress, Miss Katharine Drexel, now commonly known as Mother Katharine, is the daughter of the late Francis A. Drexel, of Philadelphia, senior partner of the Drexel-Morgan banking house. When a young woman she made a pilgrimage to Rome and in a private audience with Leo XIII she spoke of the spiritual neglect of the Indians and the Negroes in the United States. The Holy Father gazed earnestly at the kneeling maiden and replied: "Why not become a missionary yourself, my child?" The words proved prophetic. A few years later, in November, 1889, under the direction of her spiritual guide, Bishop O'Connor, of Omaha, she entered the novitiate of the Sisters of Mercy at Pittsburg, with a view to the establish-

ment of the Congregation of the Sisters of the Blessed Sacrament. She was soon joined by companions, and after a noviceship of eighteen months, the new community, fourteen in number, occupied the Drexel homestead as a temporary convent. Finally, on the feast of Saint Francis Xavier, December 3, 1899, the Sisters, whose ranks had been swelled by nineteen new members, took possession of their present motherhouse at Cornwells, Pennsylvania.

Since its foundation the Congregation has grown extensively. To-day it numbers 216 professed Sisters, seventeen novices and seventeen postulants. It conducts twenty-six schools for Indians and Negroes throughout the United States. Altogether it cares for the education of more than 6000 colored children. Probably its most important school is Xavier University, New Orleans. This institution has an enrollment of more than 500 pupils. At Rock Castle, Virginia, the Sisters conduct Saint Francis de Sales Institute, a boarding school for colored girls of the South, where academic and normal courses, as well as courses in the domestic sciences and art, are given. It numbers 145 pupils. Besides their schools these zealous apostles of the Negro yearly make thousands of house-to-house visitations in the colored sections of our cities. They visit the poor and the sick and instruct many adults in the Faith. They make their way through the colored wards of the hospitals and even penetrate into the prisons in search of the less fortunate members of the race. They conduct sewing classes, mothers' meetings, Sunday schools, recreation centers, community houses and other social service works. Most of this remarkable growth and successful expansion must be attributed to the personal zeal and charity of Mother Katharine who, besides herself, has devoted her whole private fortune to the work which she has made her life's task. In behalf of her and her Sisters it must be said that theirs is not the vain, showy philanthropy of a day. It is the true, practical, persevering

charity, embracing the daily self-sacrifice, the daily ridicule, the daily personal heroism of a life-time.

Besides those mentioned, there are other bodies of religious, men and women, who are doing an heroic work for the conversion and uplift of the American Negro. The Capuchins, Franciscans, Vincentians, Passionists and Jesuits all have representatives in the field, but more prominently interested are the Fathers of the Society of the African Missions, of the Society of the Divine Word and the Holy Ghost Fathers. The Society of the African Missions has the State of Georgia as its particular scene of operations. The Very Reverend Ignatius Lissner, L. A. M., sowed the first seeds of his wonderful apostolate in that State early in the year 1907. To-day parishes, schools, convents, missions and other institutions of charity are scattered throughout Georgia as a lasting memorial of this great apostle's untiring zeal and prudence. The Reverend D. J. Bustin, assistant director general of the Catholic Board for Mission Work Among the Colored People, paid the following tribute to Father Lissner in reference to the latter's work in Augusta:

> Eleven years ago a priest born and educated in Alsace came to this country, speaking but a few words of English. He was sent to Augusta, Georgia, which has a Negro population of 18,000, and found just exactly two Catholic colored families. To-day he has over 400 colored children in his school, a church, house, convent school and orphan asylum completely out of debt, representing eleven years' work, starting with two Catholic families. Another example like it cannot be pointed out in any other mission field of the world.*

The crowning features of Father Lissner's work are his recent foundation of a new congregation of colored Sisters, the Handmaids of the Most Pure Heart of Mary, to aid him in his strenuous missionary enterprises, and his establishment of a new seminary at Highwood, New Jersey, for white and colored students for the priesthood, to aug-

*Address: Convention, C. S. M. C., 1921.

ment the ranks of his co-laborers in Georgia. The infant Sisterhood numbered in 1922, six professed nuns, five novices and five postulants. Though still but a small seed, both it and the new seminary are destined to a vigorous growth for the spiritual betterment of the colored people of Georgia and America.

The Society of the Divine Word and the Holy Ghost Fathers conduct many missions among the Negroes. The former are assisted by the Missionary Sisters, Servants of the Holy Ghost. Besides Saint Monica's Parish, Chicago, they have flourishing missions at Little Rock, Arkansas, and in Mississippi at Vicksburg, Jackson, Meridian and Greenville. In the last-named city they opened in 1920 a seminary for colored students who desire to prepare for the priesthood. Later I will speak at greater length of this important event. The Holy Ghost Fathers, sons of the Venerable Francis Mary Libermann, make a special work of the Negro apostolate in the United States. In 1921 these saintly men ministered to no less than twenty-two missions and stations for the colored people. Surely the erection of the American province of this congregation has proved a blessing not for the white people of the country only, but in a special manner for the abandoned natives of African descent.

In a manner more important and largely even directing and sustaining the missionary efforts of the religious orders, is the secular clergy's contribution to the Negro apostolate. The priests of the country have done much not only to arouse Catholic interest in the cause, so necessary for the financial support of the missions, but they have also shouldered the heavier burdens of the actual parish and mission work, and finally in 1907 the Hierarchy organized the Catholic Board for Mission Work Among the Colored People and appointed Monsignor John E. Burke director general. Prior to that, the Third Plenary Council of Baltimore had decreed that an annual collection in behalf

Archbishop Charles J. Seghers

of the Indian and Negro missions be taken up throughout the country. This was a step forward. The total collection for 1920 was $210,717, but it was wholly inadequate for the growing needs of the missions to the Negro. With the advent of the Catholic Board, especially designed to awaken interest in and obtain financial support for the colored missions, the latter may truly be said to have entered upon a new era of prosperity. Through its office in New York it keeps in touch with the widespread and far-flung lines of the whole colored mission field. It publishes a monthly magazine, *Our Colored Missions,* through whose columns it endeavors to keep the Catholic public informed of the needs of struggling parishes and schools. It makes a specialty of supporting poverty-stricken priests and sisters on the missions. Besides its publication it sends its representatives into various dioceses to preach and gather funds. Its total receipts for 1920 amounted to $110,000. It supports more than 168 Sisters, thus directly aiding in the education of more than 10,000 extra colored children. The Board has also been of invaluable assistance in its foundation of special burses and funds, in its generous support of such undertakings as the new seminary at Greenville, Mississipi, and the summer school at New Orleans for the colored Sisters, and in its largely successful advocacy of an enlightened attitude on the part of Catholics towards the Negro. The venerable Monsignor Burke, who has given practically his whole life for the conversion of the Negro, and his priestly assistants and co-laborers, deserve a great measure of credit and praise for their useful services to the cause of the Negro missions in the United States.

If, now, we take a general perspective of the colored missions we see that the Church has a not over-large but a steadily-growing and well organized force of apostolic men and women laboring to evangelize some 12,000,000 souls. In this splendid band there are about 183 priests,

four of whom are colored, and nearly 900 Sisters, some 300 of whom are of Negro blood. Besides the Orders previously mentioned, the nuns are Sisters of the Holy Ghost, Franciscans, Sisters of Mercy, of Saint Joseph, of Charity, Notre Dame, Mount Carmel, Dominicans, Benedictines, Mission Helpers, Sisters of the Immaculate Conception, of the Holy Name, of the Good Shepherd, of the Holy Cross, of Divine Providence, of Perpetual Adoration, the Religious of the Sacred Heart and the Franciscan Sisters of the Colored Missions. These priests and Sisters, besides many missions and other works of charity and zeal, care for about eighty-four colored parishes, conduct 133 parochial schools, which educate more than 22,000 children, one seminary for colored students, five academies, three industrial schools and manage eleven orphan asylums, and by their daily prayers and mortifications merit the light of faith for many a poor colored person. Arrayed against them is poverty, ignorance and, on the part of whites, prejudice. To these adverse influences must be added about 35,000 colored preachers, who wield a great influence over their people, and an innumerable host of non-Catholic female missionaries and Protestant religious and social betterment agencies.

When the opposition is sifted there are apparently several manifest obstacles which confront the Catholic missions. They are a lamentable degree of ignorance and prejudice as regards the Negro, the lack of a colored clergy and Negro secret societies. Since the Civil War one of the many injustices practiced against the Negro has been a propaganda which systematically paints a false picture of our colored neighbor, which day after day tells a deliberate lie about him, a lie so oft repeated and insisted upon that the calumniators themselves and white people in general have come to consider it a gospel truth or an inspired tradition which they imbibe and make a part of their daily creed in life as naturally as they inhale the

pure air and make it a part of their being. The commonly accepted but calumnious picture of the Negro is not received as genuine by the vulgar and ignorant only, but men otherwise sane, intellectual and even spiritual have allowed their truer selves to be warped by a daily caricature of the colored man so far-fetched and absurd that its serious acceptation is a reflection on the boasted intelligence of the white race. This fact might be regarded as an interesting phenomenon and be viewed merely as a rare specimen in a museum by the sluggard of worldly motives only, but when it affects the spiritual good and progress of God's Church it is time to pause, to steady ourselves and to call a halt.

The lack of a colored clergy, the second obstacle mentioned above, is one of the many evil effects of this false portrayal of the Negro. Ignorance and prejudice cause many to oppose the elevation of the Negro to the priesthood; cause them to lose sight of a very fundamental principle of their religion, namely, that "as the Catholic Church of God is foreign to no nation, so should every nation yield its own sacred ministers."* Those opposed to a colored clergy often claim that Negroes themselves prefer a white pastor and that they will not respect a priest of their own color. Here again is manifested a lamentable ignorance which is ultimately due to prejudice. It is false that Negroes do not wish for priests of their own race. The colored people long for their own priests and Sisterhoods. Even if this truth could not be demonstrated by facts and the testimony of Negroes themselves and authorities, a little reflection should show the absurdity of any contrary supposition. It would be as sane to say that the Irish prefer English pastors or that the French have a weakness for German priests as to contend that the Negro race prefers the ministrations of a white clergy to that of a colored priesthood. Father Lissner, for the past fourteen years

* Benedict XV: Apostolic Letter, November, 1919.

the apostle of the Negro in Georgia, writes as follows on this subject:

> For twenty-five years I have been active in the work of uplifting the Negroes and have taken a deep interest in all that might conduce to that end. It is my belief that the most powerful means of reaching the ordinary and emotional country Negro of the South, who, as I said before, is the real backbone of the Negro population, would be the ministry of native priests, Sisters, Brothers and catechists, those who are of their own kith and kin. Who understands the Negro, I ask, better than does the Negro? Blood is thicker than water. I feel quite sure that the work of evangelization will be slow unless we have this coöperation.*

Father Lissner and many others of his opinion are men of long and tried experience, who have sounded the innermost depths of the Negro heart as few white men, by reason of conventional barriers, have been privileged to do. We must accept the counsel of such men, encourage Negro vocations and do all in our power to make easy the paths of those whom God in His wisdom has called to His special service.

In 1920 the Fathers of the Society of the Divine Word opened a preparatory seminary for colored students at Greenville, Mississippi. This infant institution already numbers thirty excellent students from all parts of the country who will soon ascend the altar as priests of God and become a powerful stabilizing influence with their race. They are first to make a preparatory course of studies which will be followed by a regular period of novitiate and the pronouncement of the three vows of religion, after which they will pursue their philosophical and theological studies and, upon ordination, become full-fledged members of the Society of the Divine Word. At the same house has been opened a novitiate for colored lay-Brothers, three of whom are already preparing to take their vows. Permanent buildings for the seminary and novitiate are being constructed at Bay Saint Louis near New Orleans.

* Report of the Mission Work Among the Negroes and the Indians, January, 1916.

If an efficient, well organized native clergy could be developed among the Negroes of the United States it would do much to eliminate the third obstacle to the conversion of the race. They would largely displace the colored preachers who are one of the most powerful mediums of organization among their people. The genius of the preacher and the general aptitude of the race to organize are not always directed along commonplace religious and social lines, but very frequently find a more fascinating outlet in the formation of secret societies. It is true that these always partake of a religious and social nature, but a pronounced feature also is an oath, objectionable to the best Catholic instinct, which definitely characterizes such organizations as "secret." To what an extent this secretiveness falls under the ban of the Church is open to dispute and it would be a service to the colored missions if the Church would make an authoritative pronouncement on so-called Negro Masonry and secret societies. "African Lodge, Number 459," the first Negro lodge in America, received its warrant from the Grand Lodge of England and was duly organized on May 6, 1787. A few years later, Prince Hall, the master of this lodge, who had issued licenses for other lodges, began to be styled grand master. Thus Negro Masonry took its rise in America. There is something of an analogy, however, between Afro-American Masonry and Negro Protestantism. Though the latter took its origin from Baptist and Methodist sources, it was not long before it was divorced from the "white" parent sect. In like manner, to-day no American Masonic lodge will admit a Negro to membership. If certain Negro secret societies can be called Masonic at all, it is as an independent group only. The question is how far does this group, even though independent, fall under the ban of the Church? Rightly or wrongly, the general impression which prevails is that membership in Negro secret societies is an impediment to conversion, and thus de facto they are at present

a great obstacle to the colored missions. Their number is legion and there are few Negroes of any consequence who do not belong to one or more such organizations.

Secret societies, benefit unions and social organizations in general have a special appeal for colored people. Not to mention ordinary pleasure and recreation, whatever political, economic and social prosperity Negroes enjoy often almost wholly depends upon their fraternal societies. If to become Catholics they must sacrifice their membership in these, it is absolutely necessary that some equivalent, stripped of objectionable features, be given them. An attempt in this direction has been made in the establishment of the Knights of Saint Peter Claver, a fraternal society of Colored Catholics. This organization is flourishing in New Orleans and it is to be hoped that it may soon spread throughout the United States. Father J. P. Van Baast says of these Knights:

> The order of the Knights of Saint Peter Claver has been a blessing from God. It has been a great moral force for the spread of the Catholic religion among the colored people of America. Any priest who has a council of Knights in his parish possesses a body of men who are exceedingly proud of their religion, ever ready to make great sacrifices for the good cause and always found willing to defend, at whatever cost, Christ's holy teachings and His anointed priests.*

With a bright prospect of the advent of such colored Catholic societies, the almost certain assurance of an increased native clergy and the slow but sure development of a more enlightened and thoroughly Christian attitude towards the Negro on the part of white people in general and Catholics in particular, the future of the missions to the Negro is most promising and will prove a great blessing for the colored race and the whole American nation. As remarked in the beginning, the race question is to-day, as in the past, one of the gravest problems with which the people of the United States have to deal. Its solution will

* *Our Colored Missions*, March, 1920.

be a tremendous service to the prosperity and civilization of the country. The Catholic Church, more than any other agency, is busy solving that problem in a lasting, genuine way. President Roosevelt is said to have remarked to a former pastor of Saint Augustine's colored Catholic parish, Washington, District of Columbia, that the Catholic Church is the one institution which can properly answer America's racial conundrum.

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THE GREAT SEMINARIES

Reverend Arthur J. Scanlan, S. T. D.

IN this brief sketch it is evident that no attempt can be made to give a complete account of any or all our seminaries. A few have been selected and these will serve as types of the others. The history of some of the pioneer seminaries of the country is recorded because it will serve to exemplify the hardships and discouragement which accompanied the early attempts to train a native clergy. A perusal of the story of these early struggles to plant the seed, their development into our modern seminaries, and the great work that in a silent but effective way is being accomplished in these cloisters of the Lord will serve for a better realization of the seminary's part in the advancement of the things of God and country.

Archdiocese of Baltimore

Saint Mary's Seminary, Baltimore.—The foundation of the first Catholic seminary in the United States goes back to the year 1791. In the summer of that year four Sulpicians landed in Baltimore. They were Francis Charles Nagot, Superior; Anthony Garnier, Michael Levodoux and John Tessier. The five students who accompanied them constituted the first seminarians. On the outskirts of the city of Baltimore a roadhouse called "The One Mile Tavern" was purchased. It was dedicated to the Blessed Virgin and opened in October, 1796. In the following year six more Sulpicians arrived, bringing the number up to ten. This arrival was quite an addition to the thirty-five priests whose diocese then extended from the Atlantic to the Mississippi Valley. It was indeed a "truly great and auspicious event for the United States."

Failure and discouragement met these pioneers in the seminary work in the United States. The following figures show how near to failure was the undertaking: in the first three years there were five students; the next year only two, and from 1795 to 1797 there were none at all. After a trial of ten years the seminary at Baltimore had little or no prospect of success.

The abandonment of the seminary and the return of the Sulpicians to France was prevented by the plea of Bishop Carroll, who thus wrote to Father Emery, the Superior of the Sulpicians: "If it be necessary for me to bear the great trial to see the greater number of them depart, I implore you to leave here at least a germ which may produce fruit in the season decreed by the Lord." The Holy Father Pius VII saved the day for the first seminary in America by his message to Father Emery: "My son, let that seminary stand; it will bear fruit in its own time."

Slowly but surely progress was made and the Pope's prophecy was fulfilled. In 1803 Saint Mary's College opened its doors to all students without distinction of creed and accepted day-scholars as well as boarders. Many boys at once flocked to the institution and instant success followed. In January, 1804, the Legislature of Maryland raised Saint Mary's to the rank of a university. In 1806 Father Nagot began a new establishment at Pigeon Hill, Adams County, Pennsylvania. There he gathered a dozen promising youths of the neighborhood, and with the aid of a few seminarians trained them in literature and piety. In 1808 the students at Pigeon Hill, who then numbered sixteen, were transferred to Mount Saint Mary's, founded at Emmitsburg by Father Dubois. In 1822 Pope Pius VII solemnly conferred on Saint Mary's the title, rights and privileges of a Catholic University. The Sulpicians in 1852 decided to close Saint Mary's College, which was later succeeded by Loyola College under the direction of the

Jesuits. This they did because of their desire to devote their time and talents exclusively to the training of seminarians.

This change gave a new impetus to Saint Mary's Seminary. The seminarians, no longer diverted from their studies by employment in the college, were able to prepare themselves more thoroughly for the priesthood. The number was considerably augmented by students who were forced to emigrate from Ireland on account of the famine. Many who were desirous of studying for the priesthood had their wish gratified at Saint Mary's. The following statistics give an indication of the growth of this seminary: From 1791 to 1849 the number of priests ordained was only 104. From 1850 to the outbreak of the Civil War in 1861 the progress was so marked that 112 priests were ordained and twenty-six dioceses were furnished with priests. The progress has gone on uninterruptedly and in the year 1922 its enrollment has reached the total of 325 students.

Saint Mary's is the largest of our American seminaries and draws its students from almost every diocese in the country. In the course of its existence it has given a number of bishops to the Hierarchy, and over 2000 priests to work in the vineyard of the Lord. Its superiors have been the following: Father Nagot from 1791 to 1810, Father Tessier from 1810 to 1829, Father Deluol from 1829 to 1849, Father Lehomme from 1849 to 1860, Father Dubreuil from 1860 to 1878, Father Magnien from 1878 to 1902, and Father Dyer, who has directed since 1902.

In this brief account of this great seminary mention must be made of the fact that it was at Saint Mary's in 1855 that the sessions of the First Plenary Council of Baltimore were held, an event which will ever make the seminary a landmark in the growth of Catholicism in the United States.

Mount Saint Mary's, Emmitsburg.—Mount Saint

Mary's owes its origin to the school established at Pigeon Hill in 1806 by Father Nagot, the first Superior of Saint Mary's. In 1808 the students were transferred to Emmitsburg and placed under the care of Father Dubois, the founder of Mount Saint Mary's. Single handed this zealous priest trained the boys and did service as pastor in the surrounding country. In 1812 he was joined by Father Bruté, who relieved him of some of his arduous duties. Financial difficulties necessitated a broadening of the scope of the institution and it was changed from a seminary devoting itself entirely to the training of priests to a college open to all students. As a consequence of this change of policy it was separated from the Society of Saint Sulpice. This occurred in 1826, the year in which Father Dubois was appointed to the See of New York. It is a matter of interest to note that the first act of the newly appointed bishop was to make an arrangement by which the New York students could study at Mount Saint Mary's. The history of Mount Saint Mary's furnishes an interesting and important chapter in the educational progress of the United States. The Mount has given hundreds of priests and thousands of laymen to the cause of Catholicism in America. At present it has seventy-two students in the theology department and 500 in the college department.

Saint Charles College.—Saint Charles College at Ellicott City was opened in 1848 with four students by the Reverend Oliver Jenkins, S S., who became its first president. The land on which it was built was given by Charles Carroll, a Signer of the Declaration of Independence. In 1831 the corner-stone was laid by the venerable patriot himself, then in his ninety-fourth year. It was seventeen years later before its doors were opened, the delay being due to the lack of funds. According to the charter granted by the Legislature of Maryland, it was enacted that the "only purpose of the college was the education of pious young men of Catholic persuasion for the ministry of the

Gospel." The charter further intrusted the legal administration of the college to five trustees who must be citizens of the United States and members of the Society of Saint Sulpice. The number of students at the college was so small that Father Jenkins had to fill the duties of president, treasurer and teacher of most of the classes. This small number, however, soon increased until in 1859 it had reached the hundred mark. The work begun so successfully by the first president continued to be developed by his successors, who were Father Ferte (1869-1876), Father Dennis (1876-1886), Father Dumont (1886-1894), Father Rex (1894-1897), Father Schrantz (1897-1906), Father McKenny (1906-1911).

Among her most distinguished alumni are Cardinals Gibbons and O'Connell; Archbishops Gross, Kain, Keane and Montgomery; Bishops O'Reilly, Burke, O'Sullivan, Garvey, Garrigan, O'Connell, Monaghan and Broderick.

To the older generation of students the best remembered of the staff are Father John B. Tabb, the poet, and Father J. B. Menu, who for forty years "hammered Latin and Greek into the most stubborn heads."

On the 19th of March, 1911, the buildings were destroyed by fire. The students and faculty took refuge in Saint Mary's and Saint Joseph's seminaries, Baltimore, and in their own homes. In a few weeks classes were resumed at Catonsville, where a larger and more beautiful Saint Charles was soon erected. In 1922 the students numbered 250 with the Reverend Charles D. Hogue, S. S., as president.

The Sulpician Seminary.—In 1919 the Sulpicians opened a new seminary at the gate of the Catholic University. Instructions in the standard subjects of the second, third and fourth years of the general theological course were given under the direction of the Reverend Francis Havey, S. S. The seminarians are permitted to take their courses in pedagogy at the Catholic University and missionary preparation at the Apostolic Mission House.

One hundred and fifteen seminarians were on register in 1922.

Saint John's Seminary, Boston.—For many years the seminarians of Boston were educated in the great seminaries of Montreal, Baltimore and Troy, in this country; and in Paris and Rome, in Europe. The rapid growth of the Church in New England necessitated a local seminary, and the metropolitan see of New England was selected as the proper place for its erection. Ground was broken at Brighton, a part of the city of Boston, in the spring of 1881, by Archbishop Williams. On the feast of the Nativity of Our Blessed Lady in 1884 the diocesan retreat was held in the new building, and in October of the same year theological and philosophical students were received. The students came from Montreal and the other seminaries, while a new contingent came from Boston College. So rapidly did the seminary grow that in 1892 a philosophy house was erected.

The Sulpicians constituted the faculty and the Reverend John Hogan, S. S., who had taught the various branches of theology in Europe for thirty years, was made president. He is well known not only as a teacher and director but also as the author of "Clerical Studies" and "Daily Thoughts." Father Hogan was succeeded in 1889 by Father Rex, who directed until 1894. The third superior of Saint John's Seminary was the Reverend Daniel Maher (1894-1906). The last superior was the Very Reverend Francis Havey, who presided until 1911. When the Sulpicians withdrew from the seminary Monsignor John B. Peterson, D. D., professor of Moral Theology, was appointed rector. The faculty was augmented from the secular clergy. The number of students in 1922 at Brighton was 140, all from the Diocese of Boston.

Cincinnati

The first attempt to found a seminary in Cincinnati

occurred when Bishop Fenwick went to Rome to appeal for priests and money for his diocese. He returned with three priests and $10,000, and with this money transformed a wooden chapel which served as a cathedral into a brick church. Alongside it he built a rectory and a seminary to which he gave the title The Athenæum. This he opened in May, 1829, with ten students, four of whom were in the theological department and six in the preparatory department.

Bishop Fenwick had time only to plant; he had not the satisfaction of seeing the seed take root and spring into fruit. He was succeeded by Archbishop Purcell, who took advantage of The Athenæum, the legacy left him by his predecessor, and began at once to enlarge the scope of the diocesan seminary which was destined to become the training school of the future priests of the States of Ohio, Kentucky, Illinois and Michigan.

The Reverend James J. Mullen was made the first president. At the conclusion of the year he left to assume charge of Saint Patrick's Church at New Orleans, and Bishop Purcell took charge of the infant institution himself, dividing his time between the duties of his episcopal office and the work of teaching. At the conclusion of another year he installed Father Jamison as president. The institution was then divided into two departments, The Athenæum being reserved for collegians and Saint Francis Xavier's exclusively for seminarians. In September, 1839, the bishop transferred the seminary from the city to Saint Martin's, Brown County, Ohio, afterwards the site of the Academy of the Ursuline Nuns. Father Omely was appointed president and both professors and students ministered to the spiritual wants of the people in the surrounding districts. In 1842 Bishop Purcell requested the Lazarists of Missouri to take charge of the seminary, owing to the scarcity of secular priests. Another change of location took place in 1845, when the seminary was

moved to the city and placed under the direction of Father Nota, an eminent Jesuit theologian.

The change to the city was due to the fact that a distance of forty miles was regarded as too far away. The rapid increase of the number of students necessitated another change and the seminarians were again transferred, this time to the bishop's residence, under the direction of the Reverend D. Whalen. Here the students became a part of the bishop's household, and when the bishop was not engaged in the duties of his office he recounted to the seminarians the experiences of his episcopal visitations.

Mount Saint Mary's of the West.—Through the beneficence of some Catholic merchants, Bishop Purcell was enabled to buy a tract of land located on Price Hill, to the west of Cincinnati, for a new seminary. The corner-stone was laid on July 19, 1848, and thus the foundation of the new seminary, called Mount Saint Mary's of the West, was laid. For professors he offered the seminary to the Sulpicians, but the society was unable to give him the assistance sought and he was obliged to select the staff from the priests of the diocese. The Reverend Michael Hallinan was appointed first rector. In 1854 he was succeeded by the Reverend John Quinlan, who presided over the seminary until his elevation to the See of Mobile. As a result of the first Provincial Council of Cincinnati, held on May 13, 1855, it was decided to have two seminaries, one for the preparatory course and another for philosophy, both to serve the entire province. Saint Thomas' Seminary of the Diocese of Louisville was selected as the preparatory seminary and Mount Saint Mary's as the theological seminary of the province.

In the spring of 1856 Archbishop Purcell decided to enlarge the seminary building so as to have accommodations for college students, thus carrying out the plan of Mount Saint Mary's at Emmitsburg. In September the

college department was opened with the Reverend Doctor Rosecrans as president. Most of the professors were graduates of Mount Saint Mary's at Emmitsburg. Doctor Rosecrans remained president of the college until 1861, when he was appointed Auxiliary-Bishop of Cincinnati. He was succeeded by Father Barry, who undertook the double burden of rector of the seminary and director of the college. The outbreak of the Civil War proved disastrous to both seminary and college. Very few students returned to the college for the session of 1862-1863, and it was found impossible to provide professors. Father Corcoran was appointed rector of the seminary. The college department was kept up only in name, chiefly for the accommodations of some students who could not reach home on account of the war. On October 20, 1863, a disastrous fire nearly caused the destruction of the building. The history of the seminary was one of increasing success till 1879, when financial disasters in the diocese compelled the Archbishop to close it, after an existence of thirty-one years. Archbishop Purcell's successor, Archbishop Elder, however, was enabled to reopen it on the receipt of a gift of $100,000 from a prominent Catholic layman, on September 12, 1887, under the rectorship of the Very Reverend Thomas S. Byrne, one of the old faculty. He continued to govern the institution until he was called to be Bishop of Nashville in 1894. In 1904 the seminary was transferred to its present site at Cedar Point, Hamilton County, Ohio. The number of students has increased to 210, and the closing of the theological seminary at Cleveland is adding still more to this number.

Milwaukee

In 1851 the first Bishop of Milwaukee, John Martin Henni, opened in his own house a seminary for the accommodation of some students whom he instructed himself. The number increased to seven, who were placed under

the direction of the Reverend Martin Heiss. It was then that the Reverend Joseph Salzmann, a priest of the diocese, made an appeal to his fellow-priests in behalf of the contemplated seminary, and as a result $5000 were collected from the clergy and a considerable amount from the laity. A piece of property comprising forty-eight acres on the south point of Milwaukee Bay was selected and the students transferred there in 1854. The cholera soon diminished their number to three, who were located temporarily in the house of the Brothers of Saint Francis, near the site of the future seminary. On January 29, 1856, the new seminary was blessed by the Bishop and Father Heiss was appointed its first rector.

In his opening address the rector made the prophecy that "the seminary would be a nursery for the entire West and future generations would reap the fruit," a prophecy which was soon destined to be fulfilled. The seminary opened with twenty-five students and the number grew so rapidly that in 1868, when the rector was appointed Bishop of La Crosse, the number had increased to 101 seminarians and 103 college students. Doctor Joseph Salzmann was appointed to be the successor of Father Heiss. Under his administration, which lasted until 1874, additions were made to the buildings, additional purchases of property were made and a normal school for the training of Catholic teachers was opened. The Reverend Christopher Waplehorst of the Archdiocese of St. Louis was appointed to succeed Doctor Salzmann. Under his administration the buildings were again increased and the theologians and philosophers placed in separate sections of the building. Father Waplehorst resigned in 1879 to enter the Order of Saint Francis, and Father Flasch was appointed his successor. He held office until he was consecrated Bishop of La Crosse in 1881. Saint Francis' Seminary draws its professors from the secular clergy and from various dioceses. The original motive was to provide priests for the

German population, but its character has been and still is cosmopolitan. Over 1000 priests have been ordained from the seminary, most of whom are scattered throughout the dioceses of the West. Three of its professors have become archbishops and eleven of its students bishops. The seminary is now one of the largest of the United States, its present attendance being 300.

New York

Bishop Dubois, who had been founder and president of Mount Saint Mary's, selected Nyack as a suitable place for his diocesan seminary. The corner-stone was laid in 1833 and Father McGarry was appointed first president with Father John McCloskey, later Archbishop of New York and the first American Cardinal, as vice-president. Before the building was opened it was destroyed by fire and the enterprise was abandoned. Bishop Dubois' coadjutor, Bishop Hughes, selected a site at LaFargeville, near the Thousand Islands, and in 1838 Saint Vincent de Paul's Seminary was opened. It was closed after two years, as the distance from New York City was too great.

Saint John's Seminary, Fordham.—When Bishop Hughes saw that LaFargeville was a failure he purchased Rose Hill at Fordham, and converted the two buildings on the land into a seminary. In order to finance it he found it necessary to go to Europe and returned with sufficient funds to start the seminary. In September, 1840, Saint John's Seminary was opened under the direction of the Vincentian Fathers. In 1844 the seminarians were temporarily removed to the city, but returned the following September to new and larger quarters. From 1846 to 1856 the seminary was under the direction of the Jesuits, their predecessors having withdrawn because of other demands on their Society. In 1856 the Jesuits withdrew and it was placed under diocesan priests until its close in 1860. The outbreak of the Civil War, the difficulty of

securing a faculty, and the desirability of establishing a provincial rather than a diocesan seminary caused Bishop Hughes to decide upon a new location. The seminary at Fordham was in existence twenty years and during that time the student body had grown from fourteen to fifty, the number at its close. During its existence 107 priests were ordained from Fordham, a record which for those days of struggle and tribulation was one to be proud of.

Saint Joseph's, Troy.—The new seminary for the province, which then included the six New England States and New York and New Jersey, was located at a central point, Troy. The building was purchased from the Methodists at the cost of $197,000. The Methodists had tried in vain to fill this immense building with aspirants for the ministry and were forced by financial difficulties to sell. Bishop McCloskey of Albany went to Europe to secure a faculty, and met with a hearty response from Bishop Debelecque of Ghent, who gave permission to five graduates of the University of Louvain and three Brothers of the Good Work to come to America and aid in the new enterprise. The seminary was opened in October, 1864, under the title Saint Joseph's Provincial Seminary, six of the nine bishops of the province having agreed to use it for their seminarians. The students numbered seventy, but before the end of the year the attendance grew to 100, owing to the destruction by fire of the seminary at Niagara. The first rector was the Very Reverend Canon Vandenhende, 1864 to 1871; the second, the Very Reverend Henry Gabriels, 1871 to 1892, and the last rector was the Very Reverend P. A. Puissant, 1892-1896, when Archbishop Corrigan of New York decided to open a new seminary. Two reasons were assigned for the closing of Troy, the desire of a location near the city and the necessity of securing a new faculty. In the thirty-one years of its existence about 760 priests who had studied within its halls were ordained.

Saint Joseph's Seminary, Dunwoodie.—The site selected by Archbishop Corrigan for the new seminary was Dunwoodie, half way between Yonkers and Mount Vernon. The location was an historic one, as the place had been traversed by the American Army during the Revolutionary days. The corner-stone was laid on May 17, 1891, in the presence of 100,000 persons. The blessing of the seminary took place on August 12, 1896. The direction of the seminary was intrusted to the Sulpicians, the first rector being the Reverend Edward Dyer, 1896-1902. On September 21, 1896, the seminary opened its doors with ninety-eight students and with a faculty of five Sulpician Fathers and four diocesan priests. On the promotion of Father Dyer to be the Superior of the Sulpician Community in the United States, the Very Reverend James F. Driscoll, S. S., was appointed as the second president, 1902-1909. During the scholastic year of 1905-1906 the seminary reverted from the control of the Sulpician Fathers to that of the archdiocesan authorities, four of the Sulpicians becoming affiliated with the Archdiocese of New York. The third rector was the Right Reverend John P. Chidwick, 1909-1922. The Very Reverend James F. McIntyre was appointed at the opening of the year 1922 to succeed him.

In the twenty-six years of its existence 709 priests have been ordained and the number of seminarians within its halls has grown to over 250. Fifty dioceses and seven Religious Communities have had students at Dunwoodie. In the Great War eighty-eight of the Alumni served as chaplains and several of the faculty left their studies to go to the front. The names of the Reverend Francis P. Duffy of the Sixty-ninth New York and the Reverend John Brady of the Marines, who were the recipients of Distinguished Service Crosses, cast additional lustre on their Alma Mater. In the educational field, in the mission field and in Catholic charities, Dunwoodie has won fame and honor.

PHILADELPHIA

In the diocesan synod of 1832 Bishop Kenrick proposed to his priests the establishment of a seminary for his diocese. The proposal met with the warmest support of the thirty priests present and the report of the committee on a practical plan was adopted, but before much could be accomplished toward the establishment of the seminary, the cholera brought destruction to the land. In 1835 Bishop Kenrick had taken a residence for himself and there opened his little theological seminary, while collecting resources and books for a future edifice and library. The five seminarians were trained and instructed by the Bishop and formed the nucleus of the future seminary of Saint Charles. In 1838 he bought an unfinished building on Eighteenth and Race streets, and there began the Seminary of Saint Charles Borromeo. The institution cost about $2000, all collected, except $365, from the Propagation of the Faith. In 1839 the seminary was moved to a fine building in Race street, fronting Logan Square, the Reverend Michael O'Connor became superior and the text book in Dogma was the new "Theologia Dogmatica," of which Bishop Kenrick was the author. In 1841 Father O'Connor was sent to Pittsburgh as vicar-general and four priests of the Congregation of the Mission took charge of the seminary. In 1844 two churches and the seminary were destroyed by fire, in the wave of bigotry that swept the city. The seminary was soon rebuilt on Race street and enlarged to twice its former length, at a cost of $6000. After eleven years in the seminary the Lazarists Fathers withdrew, owing to their reduced numbers. The Reverend Charles O'Hara, D. D., was appointed rector and a faculty was formed from diocesan priests. Shortly after this Bishop Neumann secured the Aston Ridge Female Seminary at Glen Riddle and opened a preparatory seminary under the Very Reverend Jeremiah F. Shanahan. In 1865 Bishop Wood purchased property about five miles from the Penn-

sylvania railroad station in Philadelphia and on April 4, 1866, he laid the corner-stone of the new seminary of Saint Charles Borromeo. At this time there were sixty-eight pupils in the theological seminary and forty in the preparatory. Of the eminent professors who taught in the institution, mention might be made of Cardinal Dougherty, the two Archbishops Kenrick, Bishops O'Connor, Domenec, Amat, O'Hara and Shanahan. The *Catholic Quarterly Review* and the *American Ecclesiastical Review* were published from this seminary. The rector in 1923 is the Right Reverend Monsignor Edmond Fitz-Maurice and the seminarians number 238.

St. Louis

The present Kenrick Seminary had as its predecessors Saint Mary's at the Barrens and Saint Vincent's Seminary at Cape Giradeau, Missouri. It has a history extending back over a hundred years and one worthy of record in the religious annals of the West.

Saint Mary's at the Barrens.—This, the oldest institution of learning west of the Mississippi, was situated in Perry County, Missouri, about eighty miles below St. Louis. In the spring of 1818 the Reverend Felic de Andreis, founder of the Congregation of the Mission in the United States, acceding to the request of Archbishop Dubourg, consented to open Saint Mary's Seminary. The Reverend Joseph Rosati, afterwards Bishop of St. Louis, was appointed president. Despite the poverty and privations attending its early years, the heroic spirit and zeal animating the founders triumphed over every difficulty, and the Barrens soon became a beacon light of ecclesiastical learning in the wilderness of the great Mississippi Valley. In the early years of poverty and heroism,

> The buildings consisted of two log cabins. The largest of them, a one-storied cabin, contained in one corner the theological department, in another the school of philosophy, in a third the tailor shop and in the fourth a shoe maker.

> The refectory was a detached log house, and in very bad weather the seminarians often went to bed supperless rather than make the journey thither in search of their scanty fare. It was no uncommon thing for them, of a winter's morning, to rise from their mattresses spread upon the floor and find over their blankets a covering of snow which had drifted through the crevices of the logs. For three hours every day the students of divinity were expected to teach in the secular college, and for outdoor exercise they cut fuel and worked on the farm.
>
> On Saturday it was a common thing to see three or four priests, each accompanied by a student of theology and all on horseback, starting off in all directions to spend the Sunday in the missions far distant from the seminary, the priests hearing confessions and baptizing, while the seminarian taught catechism and preached the sermon.

The seminarians numbered eighteen shortly after the opening, but it was not until the early thirties that they reached thirty-five. In 1823 Father Rosati was appointed coadjutor to the Bishop of New Orleans, but continued to live at the seminary until 1826, when he was appointed bishop of the newly formed Diocese of St. Louis. Father Rosati was succeeded in turn by Father Leo de Nekere, Father John Odin, Father John Timon, and Father Paquin. The revolution in Spain, which caused many of the Lazarists to emigrate, and the arrival of several priests of the Order from Italy augmented the faculty. In 1823 a college department was opened at the Barrens and the number of students soon increased to 139. For many years this seminary was the principal centre of ecclesiastical learning in the Mississippi Valley and from its halls went forth not only priests and bishops but laymen who attained eminence in their several callings. Since 1888 Saint Mary's has been devoted exclusively to students of the Congregation of the Mission as the Mother House of the Western Province. During its half century of existence Saint Mary's made two contributions to the cause of religion which, while hampering the work of the seminary, were invaluable assets to Catholicism in America. The first of these was the continuous missionary work of the faculty

throughout the entire region from the Missouri River to the Gulf of Mexico and westward as far as the Kansas State line. These long missionary excursions through Missouri, Kansas and Texas were of frequent occurrence, lasting for weeks and months, after which the missionary retired to the seminary for a few days' rest and then started off in another direction. The second contribution was to the episcopacy. The names of Rosati, DeNekere, Odin, Timon, Lynch, Amat, Domenec and Ryan, form Saint Mary's Roll of Honor in the American Hierarchy.

Saint Vincent's Seminary at Cape Giradeau.—This seat of learning was established by the priests of the Congregation of the Mission in 1840. In 1844 the collegiate part of Saint Mary's Seminary at the Barrens was transferred to the Cape and Saint Mary's under the presidency of the Reverend M. Domenec, was continued as the seminary. During its early years it passed through many material reverses. In 1844 an overflow of the Mississippi, the greatest ever known, occurred, destroying the farm lands. In 1848 the building was destroyed by the explosion of gunpowder on a boat which was tied up for the winter in front of the seminary. In 1855 a cyclone struck the seminary, carrying away the roof and destroying a part of the main building. Despite all these reverses the seminary continued to grow. In 1859 the theological department, after many changes and removals, was finally reëstablished at Cape Giradeau, where it continued until the opening of the Kenrick Seminary in 1893. The Reverend James McGill was president from 1859 to 1863; the Reverend Joseph Alizeri from 1863-1868; Reverend J. W. Hickey, C. M., 1868-1876; the Reverend P. McHale, 1876-1884; the Reverend P. V. Byrne from 1884-1887; and the Reverend T. F. Nugent from 1887 to 1893, when the seminary department, including the faculty and students, was transferred to St. Louis and became the Kenrick Theological Seminary.

Saint Mary's Seminary, Baltimore, Maryland

The Kenrick Seminary.—Archbishop Kenrick in 1892 requested the Vincentian Fathers to take charge of a seminary in St. Louis, and in September, 1893, a building which had been used for a Visitation convent on Cass Avenue was opened, with the students from Cape Giradeau as a nucleus. Since that time its career has been most successful and as a result of its growth another building had to be erected outside the city in a tract of 371 acres which has been christened "Glennon Park," in honor of the present Archbishop of St. Louis, the sponsor for the new institution. The building in its appointments and equipment is of the very finest kind and indicates a great advance in the construction of a seminary. The faculty and students took possession on September 15, 1915.

The alumni are stationed in nearly every diocese of the West and most of the Western and Southern bishops have students enrolled at Kenrick. In 1902 a preparatory seminary was opened in St. Louis. This is conducted as a day school and has its own buildings and faculty. The number of students in the theological department is 225 and in the preparatory seminary 106.

St. Paul

The first Bishop of St. Paul, the Right Reverend John Cretin (1851-1857), opened a seminary shortly after his consecration, at his own residence, and instructed the future levites in the knowledge necessary for the sanctuary. His successor, Bishop Grace (1859-1884), continued this work and had a preparatory school for boys who felt a vocation for the priesthood. Among its pupils was the Right Reverend John Shanley, afterwards Bishop of Fargo. Unfortunately, after some years of existence, it had to be given up for lack of accommodations.

The present Seminary and College of Saint Thomas was started by Archbishop Ireland in 1885 with an attendance of twenty-seven students in theology and philosophy

and thirty in the classical department. It continued to serve both as a college and a seminary until 1894, when the seminary was transferred to the new quarters at Saint Paul's Seminary. This edifice was built and endowed by the munificence of the great railroad magnate, James J. Hill. Saint Paul's Seminary started with sixty students but has grown, until in 1922 it had 183. Saint Thomas' College also increased rapidly and now numbers 900 students. The seminary is conducted by diocesan priests under the directorship of the Very Reverend Humphrey Moynihan.

San Francisco

Menlo Park, Saint Patrick's Seminary.—When the Most Reverend Archbishop Riordan of San Francisco took charge of his diocese he planned to found a central seminary for the whole Pacific coast. The fact that the two previous seminaries in the diocese had failed through lack of teachers and students did not deter him. A new site a half mile from Menlo Park was given the Archbishop and for his faculty he appealed to the Sulpicians to take charge. The superior-general stated that it would be impossible. As in the case of Bishop Carroll and Saint Mary's at Baltimore, so did the Archbishop turn to the Holy Father to aid him and Leo XIII came to his assistance: "I will speak for you, you shall have Sulpicians." In 1898 the junior college was formally opened under the presidency of the Very Reverend A. J. Vuibert, S. S. The classical course was begun with three classes, which were to advance gradually to philosophy and theology. In the great earthquake of 1906 the Saint Patrick's Seminary was severely damaged, but after a brief interruption of studies the building was restored and classes reopened. The present superior is the Very Reverend H. A. Ayrinhac, S. S., and the number of students in both college and seminary 270.

THE GREAT SEMINARIES

Chicago

In the upbuilding of the great Archdiocese of Chicago several efforts were made but without success to establish a diocesan seminary. In 1905 Archbishop Quigley opened a diocesan college for a preparatory seminary which has 450 students under direction of diocesan priests. Archbishop Mundelein determined that there should be an up-to-date institution, complete in all its appointments and worthy of the ecclesiastical standing of his See. This Seminary of Saint Mary of the Lake at Area was opened in 1922 with forty-four students whose instructors are diocesan priests and the Father of the Society of Jesus. The building plan called for a most elaborate and artistic series of structures for this foundation.

Brooklyn

Saint John's Seminary.—A few months before the death of Bishop Loughlin, which occurred on December 29, 1891, the Diocese of Brooklyn had the happiness of seeing his desire for the establishment of a seminary realized, through the Vincentian Fathers, by whom, in September, 1894, Saint John's Diocesan Seminary was opened. The presidents of Saint John's have been Fathers Landri, O'Regan, Meyer, Hartnett, Sullivan, McCahill and Moore. The students now number eighty-six. Bishop McDonell started a preparatory seminary for day students which now number 324. It is under the direction of diocesan priests.

Buffalo

Seminary of Our Lady of the Angels, Niagara Falls.—This seminary was founded in the fall of 1856 by the Reverend John Joseph Lynch, C. M., afterwards Archbishop of Toronto. In December, 1856, he purchased 100 acres of land close to the old Suspension Bridge on the New York bank of the Niagara River. A year later he purchased

200 acres more. The first purchase was pronounced imprudent, the second was regarded as a piece of folly, but it proved to be the "Folly of the Cross." From boyhood days it had been Father Lynch's dream to see a Catholic college and seminary founded within sight of Niagara Falls, and his dream was now realized. After a most auspicious beginning the institution was totally destroyed by fire, on December 5, 1864, one seminarian losing his life while attempting to save some sacred vessels. In less than a year the seminary was rebuilt and studies resumed. Pope Pius IX contributed $1000 to the new building and suggested the name Our Lady of the Angels. In 1883 the institution was raised to the dignity of a university under the official title of Niagara University. For over sixty years this seminary has been in active operation, nearly every diocese in the United States and not a few in Canada having been supplied with priests trained at Niagara. Archbishop Quigley and Bishops Hartley and Lillis are among its representatives in the Hierarchy. The students number close to 200.

Alleghany

Saint Bonaventure's Seminary.—A band of Franciscan Fathers under the leadership of the Reverend Pamfilo da Magliano, formerly professor of sacred theology at the great Irish college of Saint Isidore in Rome, reached New York in 1855, and proceeded to Alleghany, where a large tract of land was presented to them. Here in 1859 they opened Saint Bonaventure's College and Seminary. In 1874 a large college building was erected and in the following year Saint Bonaventure's was empowered to confer degrees by the State of New York. Under the able administration of the Very Reverend Joseph Butler, Saint Bonaventure's has attained wide-reaching fame. In 1905 the present new seminary building was erected. The seminarians and collegians number about 400 students.

Columbus

Pontifical Collegium Josephinum.—This was established September 1, 1888, and includes both theological and preparatory departments. Its object is the education of talented and pious boys without means for the holy priesthood. No fees whatever are asked from the students. The priests educated at the Josephinum are assigned to the different dioceses by his excellency, the Apostolic Delegate in Washington. The seminarians number fifty-three and the clerical students 116.

Detroit

Saints Cyril and Methodius Seminary.—The first seminary in Detroit was established by Father Richard, who had come from France as a Sulpician to teach at Saint Mary's. Owing to the fact that he possessed a good knowledge of English and that there was a great need of missionaries he was sent to Detroit. In 1804 he started a seminary to foster vocations for the priesthood. A fire which destroyed the town the following year also destroyed the seminary. Bishop Foley, who was consecrated in 1888, established a special seminary for Polish students and secured for his faculty the ministration of Religious of that nationality. It is located at Orchard Lake, Michigan. The students in the seminary department number 160. The Preparatory Seminary of the Sacred Heart was opened in 1919 and now has an enrollment of over 200.

Louisville

Saint Thomas', Bardstown.—Saint Thomas' Seminary at Bardstown, which for half a century was the nursery of pioneer priests and bishops of the West, was established when Bishop Flaget went to Bardstown in 1811. The Reverend John David of the faculty of Saint Mary's offered his services to start a theological seminary in the newly

organized diocese. Bishop Spalding thus describes the life in that institution: "We set out accompanied by a subdeacon and two young laymen and were soon joined by a Canadian priest. The boat on which we descended the Ohio became the cradle of our seminary and the Church of Kentucky. The bishop lived in a log cabin which had but one room and was called the 'Episcopal Palace.' And the seminarians lodged in another cabin." In 1817 there were at Saint Thomas' fifteen seminarians of whom five were studying theology and of whom but two were able to pay annually the sum of fifty dollars. The young seminarians united manual labor with study. They made the bricks, prepared the mortar and cut wood to build the church of Saint Thomas, the seminary and the convent. Every day they devoted three hours to labor in the garden, the fields or the woods. Nothing could be more frugal than their table, which was also that of the bishops, and in which water was their ordinary drink. Nothing at the same time could be more simple than their dress. With succeeding years their numbers increased. In 1830 the seminary was transferred from Bardstown to Saint Thomas'. Under various vicissitudes it prospered for many years and closed its doors in 1869, the seminarians being transferred to the new diocese which had been formed.

Pittsburgh

Saint Vincent Seminary, Beatty.—The Benedictines established a house at Beatty, Pennsylvania, in 1855. They soon received seminarians from the Diocese of Pittsburgh and have continued during all these years to supply the pristhood of that section with missionaries. The students in the theology department number 125 and in the philosophy department fifty. In connection with the seminary is Saint Vincent's College, with an enrollment of 350.

Rochester

Saint Bernard's.—In 1879 Bishop McQuaid started a fund for the erection of buildings for a diocesan seminary. In 1887 he purchased a site on the Genesee River, three miles from the cathedral, and the seminary was opened in 1893 with thirty-nine students. The numbers from other dioceses grew so rapidly that a hall of philosophy and science was erected in 1900 and the following year Leo XIII granted the power of conferring degrees. The new hall of theology was solemnly dedicated in 1908. In addition to the seminary Bishop McQuaid established a preparatory seminary, known as Saint Andrew's, in 1870. A new building was erected in 1880 to which were added others in 1889 and 1904. The number of students in the preparatory seminary is 107 and in the theological seminary 209, of whom 147 are for dioceses other than Rochester.

CATHOLICS IN EDUCATION

REVEREND PATRICK J. MCCORMICK, PH. D.

CATHOLIC educational activity in America began in the early days of the colonial period. The school in fact came with the missionary. Subject to all the vicissitudes of the settlement and colonization enterprises, it nevertheless survived and has seen a continuous existence of nearly three hundred years. The first school within the present territory of the United States was a Catholic school, established some three or four years before any other church or public school in the colonies.

Naturally the first schools were intended for the instruction of the Indians, and with the Spanish priests were part of the mission establishment. The Franciscan missionaries in Florida had established schools in 1629, three years before the school of the Dutch Reformed Church in New York, the oldest school in the original colonies. As Catholic settlers came the schools sprang up beside the churches, their growth in the colonial period being commensurate with that of the Church itself. Maryland, a Catholic colony, is properly regarded as the birthplace of the Catholic educational system, for there, in 1640, the Jesuits opened the first Catholic elementary school for the colonists, and there also in 1677 was established the first Catholic college in the New World. Only one other college, Harvard, had been established in the colonies before that date. There was a direct connection in this period between the growth of the Church and the expansion of her educational work, the educational needs calling into existence the elementary parish schools, academies for girls, colleges, and seminaries for the education of the clergy.

From the earliest days the Church authorities were solicitous for the schools. The First Synod of Baltimore, held in 1791, discussed the question, and in 1829, the First Provincial Council, decreed the following:

> Since it is evident that very many of the young, the children of Catholic parents, especially the poor, have been exposed and are still exposed in many places of this province to great danger of the loss of faith or the corruption of morals, on account of the lack of such teachers as could safely be intrusted with so great an office, we judge it absolutely necessary that schools should be established in which the young may be taught the principles of faith and morality while being instructed in letters.

That was the tenor of the subsequent church legislation which placed the duty of providing schools on the bishops in their several jurisdictions.

During the immigration period, when thousands of Catholics, especially Irish and German, came to America, the only obstacle in the way of a very rapid growth of schools was the dearth of teachers. While religious orders with motherhouses in Europe sent their sisters and brothers to America, and American communities sprang into existence, the need for teachers was far greater than the supply. The aim of the Bishops in 1866 (Second Plenary Council of Baltimore) was to have a school with every church, but the scarcity of teachers made this impossible. In 1884 (Third Plenary Council of Baltimore) they were able, however, to order that "near each church, where it does not yet exist, a parish school is to be erected within two years from the promulgation of this Council and is to be maintained *in perpetuum* unless the bishop, on account of grave difficulties, judge that a postponement be allowed."

At this time, furthermore, it should be noted that all Catholic parents were commanded to send their children to the parish schools, "unless either at home or in other Catholic schools they may sufficiently provide for the Christian education of their children, or unless it be lawful to send them to other schools on account of a sufficient

cause, approved by the bishop and with opportune cautions and remedies."

The law of the Church must therefore be regarded as one of the most potent influences in the rise of the elementary schools. Bishops, clergy and people were required by Church law to establish them and in numbers adequate to meet the growing needs of the Church. The academies, colleges, and higher institutions generally, represent a gradual expansion of an educational program which involved the Hierarchy, clergy, religious orders and laity, and which contemplated a complete rounding out of the educational facilities for all Catholic youth. The system which has resulted can best be appreciated by a review of the various departments of which it is now composed.

The Catholic school system in the United States at present embraces elementary or parish schools, high schools, academies, colleges, ecclesiastical seminaries, universities, and a great variety of schools of a special or vocational type, such as novitiates, normal schools, industrial schools, schools for Indians, negroes, orphans, etc.

1. *Elementary Schools.*—The elementary schools represent by far the largest division of the system. They are now established over the entire country and are most numerous naturally in those dioceses where the Catholic population is greatest. A substantial growth is noticeable every year in their number and enrolment.

The Catholic Church in the United States consists of fourteen archdioceses and eighty-eight dioceses. Each of these administrative units has its elementary schools. The total number for the year 1921 was 6,551, and the number of pupils enrolled 1,795,673. It is estimated that 41,581 teachers are engaged in this stupendous work of elementary education.

All parish schools come under the immediate jurisdiction of the bishop, the head of the diocese. This is similar in organization to the public school system, in which the

Boston College, University Heights, Newton, Massachusetts

administrative unit is the State. The diocesan systems are usually presided over by school boards and superintendents, or other officers appointed by the bishop of the diocese, another point of resemblance to the State system in the United States, whose ordinary governing authorities in school matters are State education boards and superintendents.

The work of the diocesan elementary schools is supervised by the diocesan superintendents, assisted by community inspectors. The latter are members of the teaching communities, brothers and sisters, and are appointed to supervise the schools of their respective communities. While many of them cover a wide territory in their work, many others are limited to the schools of their community in a diocese. All of the large communities engaged in elementary school work have their inspectors, and these are regarded to-day as the most important auxiliaries of the diocesan superintendents. They usually constitute a board of inspectors under the chairmanship of the diocesan superintendent and coöperate with the latter in the administrative and supervisory work of the diocese.

2. *High Schools.*—The increasing need for high schools, created by rapidly growing parish schools on the one hand and the Catholic colleges on the other, has been so well met by the diocesan authorities and the teaching communities that there are now 1,552 high schools. Of these 190 are for boys; 479 for girls, academies usually conducted by sisters; 54 are for both boys and girls; while 829 are parish or central high schools.

No other department in the Catholic system has attracted more general attention from Catholic educators in the past decade than the secondary, as the proceedings of the Catholic Educational Association very well indicate. Important reports have been submitted to this association which clearly show the rapid growth of this department of the system and its steady improvement in organization.

Large numbers of the high schools and academies are now affiliated to recognized accrediting bodies. Since 1912 the Catholic University of America, Washington, District of Columbia, has undertaken to affiliate Catholic high schools which are able to meet certain standard requirements in teaching staff, equipment, and courses of study. This movement has spread every year, and in 1922 the list contained 210 institutions distributed over practically all of the States of the country. Annual examinations are set for all affiliated high schools by the University, the pupils receiving credits and diplomas on the basis of their standing in them.

3. *Colleges.*—Catholic colleges to the number of 114 now offer advantages for higher education to young men and women. They are not, however, coëducational; sixty-two are exclusively for men and fifty-two for women. They form a very important department of the Catholic Educational Association, and have adopted the current standard requirements for institutions of this grade. A large number of them, some of the oldest in fact, have also high school departments. Most of the colleges for men and all of those for women are conducted by the teaching orders and communities. About fourteen colleges are conducted by members of the secular clergy. Some of these, however, properly belong to the group of preparatory seminaries.

4. *Seminaries.*—The seminaries are of two kinds, viz., preparatory and theological. The former is really a college open to aspirants to the priesthood whose courses prepare for entrance into the latter. Frequently it bears the name "Cathedral College," as in New York and Chicago, where the institution is conducted by the archdiocesan authority, and is open to students from the archdiocese who aspire to enter the secular priesthood. Its course is chiefly classical and extends over five or six years. There are fifteen of these preparatory seminaries

in the United States. While most of them are diocesan institutions and are taught by secular priests, some are independent and draw students from wide sections of the country. An example of this kind is Saint Charles' College, Catonsville, Maryland, conducted by the Sulpician Fathers as the preparatory department of Saint Mary's Theological Seminary, Baltimore, Maryland.

The higher, or theological, seminary offers courses in philosophy and theology in immediate preparation for the priesthood. No account of Catholic educational institutions would be complete without due consideration of that expressly intended for the training of the clergy. It has always been particularly dear to the Catholic body, for from it their spiritual leaders are drawn. It is one of the oldest of Catholic schools, being the lineal descendant of the ancient episcopal or cathedral school which goes back to the early days of Christianity as the first of its kind for the training of men for the sanctuary. Having declined in the Middle Ages after the rise of the great universities, it was revived by the Council of Trent in the sixteenth century and made obligatory throughout the Catholic World. In the United States there are twenty-three institutions of this type, situated in the principal archdioceses and the larger dioceses. With the exception of three, all of the theological seminaries are conducted by members of the secular priesthood drawn for the most part from the clergy of the diocese. An idea of the size of some of these may be had from the enrolment of Saint Mary's Seminary, Baltimore, Maryland, which, in 1921, had 325 students.

The Religious Orders of men, furthermore, have seminaries for the training of their future members. These present certain distinguishing characteristics owing to the peculiar constitution or function of the organization they serve. The Jesuits, for example, have their novitiates and scholasticates; the Congregation of the Holy Cross has its

novitiates and seminaries; the Marists have their seminaries and colleges. All the Orders, however, whose members become priests, give the candidates for admission to their ranks a course having this at least in common that it embraces the college or classical course, philosophy and theology; their institutions may be broadly classified as preparatory and theological seminaries.

5. *Universities.*—A total of twenty-two Catholic universities flourish in the United States at present, some of them with large student bodies. They are for the most part conducted by the Religious Orders and congregations. The Society of Jesus conducts eleven, viz., the University of Detroit, Detroit, Michigan; Creighton University, Omaha, Nebraska; Gonzaga University, Spokane, Washington; Georgetown University, Washington, District of Columbia; Loyola University, Chicago, Illinois; Marquette University, Milwaukee, Wisconsin; Loyola University, New Orleans, Louisiana; Fordham University, New York, New York; Saint Louis University, St. Louis, Missouri; Saint Ignatius University, San Francisco, California; University of Santa Clara, Santa Clara, California. The Vincentians, or Fathers of the Congregation of the Mission, operate three, viz., Niagara University, Niagara Falls, New York; De Paul University, Chicago, Illinois; and the University of Dallas, Dallas, Texas. The Benedictines conduct two, viz., the Catholic University of Oklahoma, Shawnee, Oklahoma; and Saint John's University, Collegeville, Minnesota. The Holy Cross Fathers conduct two, viz., Notre Dame University, Notre Dame, Indiana, and Columbia University, Portland, Oregon. The Fathers of the Holy Ghost conduct Duquesne University, Pittsburgh, Pennsylvania. Saint Mary's University, Baltimore, Maryland, is conducted by the Sulpician Fathers. The Catholic University of America, Washington, District of Columbia, founded by Pope Leo XIII, and ranking as a pontifical

university, is conducted by the Catholic Hierarchy of the United States.

6. *Special Types of Schools.*—Teaching communities, as a rule, provide for the pedogogical, as well as the spiritual, formation of their novices. This holds as well for the communities of men, such as the Brotherhoods and for those of women, such as the Sisterhoods. The course closely corresponds to that of the normal school, and while usually given in the novitiate is occasionally provided for in a separate normal school. Lest the impression be had that this school is of recent origin, or that the practice of giving a normal course to Catholic teachers is new in this country, it may be observed that the maintenance of such a school has been a matter of obligation in all teaching communities since the Third Plenary Council of Baltimore, held in 1884. In addition to this normal school course, given before the novice enters upon his teaching career, a number of communities conduct summer schools and institutes in the novitiates for the improvement of teachers in the service. These courses usually continue for five or six weeks.

Catholic universities have in recent years offered summer courses and these have been especially well attended by the Religious. In 1921, for example, large numbers attended the summer sessions of Fordham University, Marquette University, Notre Dame University and the Catholic University of America. It may be of interest to note that in the latter institution the summer session is conducted under the auspices of the Catholic Sisters College; it is open only to Religious and lay women and is chiefly attended by the former. In 1921 the registration was 415.

Normal schools for lay women are also found in the Catholic system. Conspicuous examples are the Academy and Normal School of the Holy Names of Jesus and Mary, Seattle, Washington, and the Holy Names Academy and

Normal School, Spokane, Washington, conducted by the Sisters of the Holy Names; Saint Catherine's Normal Institute, Baltimore, Maryland, conducted by the Sisters of the Holy Cross, and the Catholic Normal School, Milwaukee, Wisconsin, which has a faculty of priests and laymen.

For many years the Catholic Church has striven to maintain schools for the education of Indian children. Its Bureau of Indian Missions at Washington, District of Columbia has made this one of its chief activities. At present the Catholic schools operated for the benefit of the Indians number sixty-three. They include eight day and fifty-five boarding schools. In many instances they offer industrial and agricultural training. Of the boarding schools, three, located in Alaska, receive some support from public funds, in the form of salaries paid certain of their teachers. Of the remaining boarding schools, fourteen are partly supported, not out of public funds but out of Indian tribal funds. The balance of these schools (thirty-eight) are entirely supported by the Church, as is the case with all the day schools.

Catholic schools for negroes include parish establishments, agricultural and industrial schools and some colleges. They represented a total of 132 in 1921, and are supported by endowments and by the voluntary offerings of Catholics collected and distributed by the Catholic Board for Mission Work among the Colored People, and the Commission for Catholic Missions among the Colored People and Indians.

Another type of special school comprising a considerable number of establishments in the United States is the school for orphans. Only eleven of the dioceses of the country are now without orphan asylums, as they are commonly called. The archdiocese of Philadelphia and the diocese of Newark have as many as fifteen each. In all there are 304 schools for orphans, accommodating 48,721 children. This total includes the reformatories.

A notable feature of the education of the orphan for many years has been the industrial training, the aim of the Catholic authorities having been to send the young man or woman into the world at the completion of his training as a self-supporting and industrious member of the community. A similar purpose has actuated those charged with the reforming of the wayward; many of the protectories being now in fact, as well as in name, industrial and trade schools of a high degree of efficiency.

Other types of schools of a special character which are annually increasing in number are those for the deaf and dumb, for the blind, for the feeble-minded, and for training in social service. A general directory of educational institutions, including the schools in each of the dioceses of the country, was published in 1921 by the Bureau of Education of the National Catholic Welfare Council, under the editorship of Reverend James H. Ryan, D. D.

Catholic Educational Principles.—This vast system whose proportions have been briefly indicated in the foregoing and which had its beginnings in the very earliest days of Church activity in the New World, has come into existence and been sustained because of certain very definite principles of an educational character. The Church in establishing its first schools in this country was but following a traditional practice, one which went back to the days of primitive Christianity, and which was intended to safeguard what were the chief interests of her spiritual children.

The first work of the Church in education was of a religious and moral character. She taught men the meaning of life, and how to live. Her religious teaching was educational in the truest sense. "Going, therefore, teach ye all nations" Christ had directed His Apostles. While in the beginning her teaching was for many reasons preëminently religious and moral, it was not long before she engaged in the teaching of the secular branches. In a day

when the public school was either pagan or Jewish, and when it was extremely hazardous for the young to attend it, lest faith and morals be endangered, parents were warned to safeguard the spiritual interests of the young by providing for their education elsewhere. The Church was not then everywhere free to have schools. In many parts of the world the persecutions were still raging, but whenever and wherever she could do so, even in the monasteries, which were not originally intended to be schools, she undertook as necessity demanded, to provide for the education of the young in surroundings thoroughly wholesome and salutary. She became in fact the champion of schools. With her emergence from the period of persecution she had quickly set about to establish them. In the dark ages, so-called, she kept aflame the torch of learning, and in her own monastic and cathedral schools offered facilities for the education of clergy and laity, rich and poor, alike; her history was then indeed the history of civilization and education.

This was even more eminently true in the high Middle Ages, when not only cathedral and monastic schools were commonly established, but numerous other types flourished. There were then, for example, the parish schools connected with the parish churches; guild schools operated by the medieval guild organizations of tradesmen and workers; chantry schools and hospital schools, for the especial benefit of the poor; town schools and private venture establishments to meet the needs of particular classes of students; all, whether public or private, receiving in one form or another her encouragement and support. The university movement alone is ample evidence of this, for of all the universities founded before the Reformation, the Church had been patron of most. Eighty-one actually were founded in the Middle Ages; of these the Church had chartered fifty-three. This enviable record of educational activity coming down to our own day in Catholic and non-Catholic

country, which is as yet in large part unwritten, was achieved because of devotion to certain educational principles held by the Church which are as valid to-day as at any time in her history.

The first of these principles to be noted is one held in common with the best educators of all time, viz., that education is a preparation for life in its fullest sense. The aim, however, of Catholic education takes its nature from the Christian conception of life and life's duties. Man was created not for this life merely, but for eternity. And Christ has said: "This is eternal life that they may know Thee, the only true God; and Jesus Christ, whom Thou hast sent." (John XVII, 3). Man's end is to know God, to love Him, and serve Him in this world and to be happy with Him in the life to come. Thus at the very outset the purpose of Catholic education seeks a loftier reach than merely a secular preparation or an education in the tools and skills of temporal existence. Furthermore, the life hereafter being in excellence far superior to the temporal, the ultimate aim of man's existence supersedes any intermediate aims or purposes educational or other.

2. Preparation for life must include physical care, mental and moral training. Responsibility for this rests first with the parents, to whom, according to Catholic teaching, the child is intrusted by Divine Providence. The parent is charged with a sacred duty to safeguard and rear his offspring, attending to its physical wants, and providing for its earliest instruction in knowledge as well as its training in good habits on which virtue will depend.

3. It follows from the Christian concept of human nature and the end for which man was created that the moral aspect of education must be foremost in the child's training. This predicates that the educational process must consist in more than instruction or mental training. Knowledge of itself will not make good men. The child's will must be trained, for man's worth does not consist in

his knowing, but in his doing. On will, character depends, and those various elements which constitute it, such as self control, self denial, can only come as a result of early and habitual conformity to the Christian standards of child conduct represented by obedience, and submission to parental authority as exercised with paternal love and devotion.

4. The moral aspect of education is inseparably connected with the religious, for on religion moral sanctions depend. There is no debate on this question among Catholics for this reason among others, viz., the highest moral duties of the Christian are those to His Creator, the religious. The moral or virtuous formation of the young can only be properly secured by religious instruction and training.

5. Through religious education, according to the Catholic view, not only the interests of the individual but those also of society are best conserved. The morally good or religious man is of necessity a good citizen. He lives with due regard for the rights of others and assumes his duties not merely because of his obligation under the law, but because impelled by the dictates of conscience. Church schools are not consequently opposed to the State, but ordained to promote its highest purposes, as the Bishops of the Third Plenary Council of Baltimore said in 1884:

> The cry for Christian education is no narrowness, or sectarianism, but an honest and logical endeavor to preserve Christian truth and morality among the people by fostering religion in the young, nor is it any antagonism to the State; on the contrary, it is an honest endeavor to give to the State better citizens, by making them better Christians. The friends of Christian education do not condemn the State for not imparting religious instruction in the public schools as they are now organized; because they well know it does not lie within the province of the State to teach religion. They simply follow their conscience by sending their children to denominational schools, where religion can have its rightful place and influence.

Whether viewed historically or in the light of the

principles which actuate it, Catholic education in the United States must present as one of its leading characteristics religious training. It is this which inspired the founding of schools from the earliest days and to-day justifies their continuance. The curriculum in consequence in every school, from the primary to the university, must provide for instruction in the teachings of the Catholic religion and that training which is its counterpart. Nor is this instruction to be considered an appendage to the secular branches; rather it is to be the very core of the teaching with which the other subjects are to be in every possible instance correlated. Indeed it could not very well be otherwise. To relegate religious instruction to an hour on Sunday, or an after-school hour daily cut off and separate from the rest of instruction, would soon impress the young with its irrelevance to the other subjects of instruction, and its relative unimportance as compared with the rest. Incidentally it may be observed that some of the best advances made by Catholic educators in recent years have been accomplished in the department of religious teaching, assuring a better correlation of religion with the other subjects of the curriculum.

For the office of teaching in such a school peculiar qualifications are demanded. Teachers are to be not only instructors in religion, but exemplars of the virtues which they strive to cultivate in the young. It is not surprising, therefore, that the teacher in a Catholic school is usually a member of a religious community or Congregation, or a priest who has made teaching a life work and whose only aim is to produce through a faithful discharge of his duties as a Catholic educator good men and women. The Catholic teacher has not merely resorted to teaching as a temporary occupation, to earn a livelihood, but he has consecrated himself to it by the most permanent and binding of obligations. In the Catholic elementary and high schools as at present organized the vast majority of the teachers are members

of the Sisterhoods and Brotherhoods. The colleges and seminaries are for the most part taught by the clergy, although many lay professors have consecrated themselves to college work, voluntarily accepting the sacrifices and abnegations which it means. Viewing the schools as a whole, the consecrated religious teacher represents a common and characteristic feature.

As is well known, Catholic schools have no share in the common or public funds raised for school support. They are entirely supported by the Catholic body. This in itself represents something of the strength of the conviction held by Catholics of the necessity of a religious education. While contributing their share as loyal citizens to the maintenance of public education, they annually bear the tremendous burden of providing and equipping their own schools. What they spend for education it is difficult, if not impossible, to state accurately. We know the number of schools, teachers and pupils, but can only estimate what the outlay is. With the most conservative estimate it would run into millions of dollars for the elementary schools alone, not to refer to the high schools, colleges and universities. The system is indeed economically administered, its teachers for the most part are compensated only to the extent of receiving their support, but with all this economy it has its buildings to construct and maintain and an annual expenditure of millions of dollars, to meet which Catholics pay over and above the regular public taxes in order to secure a religious education for their children. As the late Archbishop Spalding so well said: "The greatest religious fact in the United States to-day is the Catholic school system, maintained without any aid except from the people who love it."

THE CATHOLIC EDUCATIONAL ASSOCIATION

REVEREND GEORGE JOHNSON

THE Catholic Educational Association was formed in St. Louis, on July 14, 1904. Prior to that time three associations working toward the unification of Catholic educational endeavor had been in existence in the United States. In May, 1898, at the invitation of the Right Reverend T. J. Conaty, Rector of the Catholic University of America, a conference of seminary professors and presidents was held at Saint Joseph's Seminary, New York. The following year Bishop Conaty called the first meeting of the Association of Catholic Colleges and Universities, in Chicago. In 1902 a Parish School Conference was organized in Chicago.

The Seminary Conference had lapsed after its second meeting. In 1903 the Parish School Conference held a joint meeting with the Association of Catholic Colleges and Universities in Philadelphia, and appointed a Committee on Reorganization to confer with the standing committee of the college group, with a view of effecting a plan of permanent union. Through the efforts of the Right Reverend Denis J. O'Connell, then Rector of the Catholic University, all three conferences met in St. Louis in July, 1904, and adopted a constitution to be tried for one year. Bishop O'Connell was elected first president-general.

Since that date the Association has met annually. From the beginning Catholic educators gave evidence of deep interest in its fortunes. The constitution in its final form was adopted at the fourth annual meeting, held in Milwaukee in 1907. To date (1922) the Association has held nineteen meetings, visiting in turn the following cities: St. Louis (1904); New York (1905); Cleveland

(1906); Milwaukee (1907); Cincinnati (1908); Boston (1909); Detroit (1910); Chicago (1911); Pittsburgh (1912); New Orleans (1913); Atlantic City (1914); St. Paul (1915); Baltimore (1916); Buffalo (1917); San Francisco (1918); St. Louis (1919); New York (1920); Cincinnati (1921); Philadelphia (1922).

The object of the Catholic Educational Association as set forth in the constitution is:

> to keep in the minds of the people the necessity of religious instruction and training as the basis of morality and sound education, and to promote the principles and safeguard the interests of Catholic education in all its departments; to advance the general interests of Catholic education, to encourage the spirit of coöperation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States; to help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

There are three departments, the Seminary Department, the Department of Colleges and Secondary Schools, and the Parish School Department, every one of which regulates its own affairs and elects its own officers. As the work of the Association has developed, the departments have seen fit to form special sections to take care of such aspects of their work as would seem to need particular consideration. In the College Department there is a Conference of Women's Colleges and a High School Section. In the Parish School Department, there is a Superintendents' Section, a Deaf Mute Section, a Catholic Blind Education Section, a Catholic Negro Education Section, and a Conference of Religious Superiors. In the Seminary Department, there is a special section for the Preparatory Seminary.

The work of the Conference of Religious Superiors is concerned principally with the problem of the education and professional preparation of the religious teacher. The Superintendents' Section deals principally with the

diocesan aspects of Catholic education, particularly those problems which have to do with administration and supervision. The section meets twice a year, once with the general body, and once in the winter at the Catholic University.

The officers of the Association are a president-general, who has always been the Rector of the Catholic University of America; several vice-presidents-general to correspond with the number of departments; a secretary-general and a treasurer-general. These officers, together with the department presidents and two members elected from each department, constitute the executive board. Every department has its own officers and executive committee and every section its own chairman and secretary. The secretary-general acts as moderator of the Conference of Religious Superiors.

All officers, with the exception of the secretary-general, are elected yearly by ballot. The secretary-general is elected by the executive board for a term of not less than three years. He serves as secretary at all the general meetings and at the meetings of the executive board. He keeps the records of the Association and publishes the annual report of proceedings. Upon him devolve most of the routine duties of the Association, particularly such as have to do with the planning and execution of the programme of the annual meeting, as well as the arrangements for the place and the circumstances of the meeting.

Membership in the Association is of two kinds, institutional and individual. Any Catholic institution, or any individual having an interest in Catholic education, is eligible to membership. The membership fees for institutions vary with the department in which they desire to enroll; the individual membership fee is the same for all departments. Payment of the membership fee entitles one to receive all of the publications of the Association and to take part in the annual proceedings. The receipts of the

Association, whether from dues or from gifts, are used to defray the necessary expenses and to publish the various reports.

During the annual proceedings there are special meetings of the different departments and sections, two general meetings of the Association and a public meeting. The proceedings always open with the Holy Sacrifice of the Mass. A meeting of local teachers is always arranged for, the programme aiming to provide some discussion concerning local needs, the while it brings home to the teachers the inspiration that comes of having the proceedings of the Catholic Educational Association, in which Catholic educators from every part of the country participate, conducted among them.

The annual reports of the Association constitute a noteworthy contribution to the literature of Catholic education. They likewise offer a cumulative index to the development of the Catholic system in the last twenty years. Certain questions, such as standardization, the curriculum, teacher training, the teaching of religion, have been held to the fore in every succeeding meeting, with the consequent result of clearer thought and better mutual understanding. The resolutions adopted show how, by means of the Association, Catholic educators have become more conscious of the implications of their work and of the dangers that threaten the schools.

An outstanding achievement of the Association is the formulation of standards for Catholic colleges. This standardization, after several years of investigation and discussion, was put into effect at the Buffalo meeting in 1917. The following year the first list of accredited institutions was issued.

The plan is entirely voluntary. The Committee on Standardization consists of five members, not more than one of whom may be chosen from the same institution or its affiliations. The committee is appointed by the of-

ficers of the Department of Colleges and Secondary Schools. Only one new member of the committee is elected yearly; the term of office is five years. Colleges that apply for approval and which in the estimation of the committee are worthy of approval, are placed on the accredited list. The standards cover the numbers of units required for entrance and for graduation, the number of departments to be maintained, the qualifications of professors, the extent of the library and laboratory facilities, the minimum and maximum number of hours that a student may carry per week, and the extent of the individual teaching load.

The Association is a member of the American Council of Education, and is working with that body for a better common understanding of the essential character of college education in the United States.

Though voluntary in character, the Association has always enjoyed the hearty encouragement and coöperation of the Hierarchy. With the formation of the National Catholic Welfare Council in 1919, the Association came under the direction of the Council's Committee on Education, without, however, losing any of its original prerogatives. Such direction bids fair to increase the effectiveness of the Association and widen the sphere of its usefulness.

From the beginning the rectors of the Catholic University have taken a prominent place in the annals of the Association. Bishop Conaty and Bishop O'Connell were active in its establishment, and the Right Reverend Thomas J. Shahan has been most zealous in promoting its cause.

Possibly no single individual has accomplished more for the success of the movement than the Right Reverend Francis W. Howard, LL. D., who from the beginning has been secretary-general. He has been tireless in promoting the mutual understanding and good will, which alone could guarantee the continuance of the venture. The Association combines within itself so many diverse elements that it has been no mean task to hold it to such a system of

ideals as would be generally acceptable. When differentiation became necessary, the danger of disintegration loomed up. Upon Bishop Howard, more than upon anyone else, devolved the responsibility of maintaining a common counsel that would guide the Association's development.

Its voluntary character has been the Catholic Educational Association's great source of strength. Were it to enjoy executive authority it might effect quicker results, but it is a question whether these results would be lasting. Its philosophy has been one of persuasion by means of mutual understanding. In its meetings all of the representatives of Catholic educational authority, the superintendent, the pastor, the teaching communities, the institutions in charge of higher learning, have come to realize their common aims and have adopted something like a common policy. The departmental meetings have made for enlightenment in their respective spheres, while the general meetings have served to make all aware of their obligations one to another.

In the annual meetings there has always been evident a readiness to face facts, whether pleasant or unpleasant. Candid and constructive criticism has always been the rule. Zeal for the improvement of Catholic schools is written on every page of the proceedings. Those who attend the meetings carry back to their own fields incentive and renewed spirit to carry forward that part of the teaching office of the Church that has been entrusted to them. Experience is shared. Principles become explicit in discussion. There results a uniformity, not of the deadening sort that comes of prescription, but of the living kind that is born of agreement.

The need of a Catholic Educational Association was never more apparent than it is at present. The secularism and the neo-paganism of modern life are reflected more and more in present tendencies in education, which fact only serves to demonstrate the providential character of the

establishment of the Catholic School System. No agency is better equipped to preserve the spirit of Christ in an atmosphere that is growing stranger and stranger to its implications. Yet the Catholic system is existing in the midst of perils. There are perils from without in the growing assumption of authority on the part of the State in matters educational, and in the rampant distrust of private schools on the part of those who cherish false ideals of Nationalism. There are perils from within, in the spirit of those who would barter rather than face eventualities, who in their anxiety to disarm criticism would make sacrifice of principle. Over and above this, there are the pressing problems of the moment, the mounting cost of education, the extension of school facilities, the shortage of teachers, the need of better supervision.

An association that unites the Catholic school men of the country, that gives them the benefit of mutual wisdom and experience, that makes it possible to present a common front to possible enemies, that gains for us a fair hearing from fair-minded men, that bolsters individual weakness with common strength, that offers the deliberation of the many as a stay to the impetuosity of the few, that guarantees attention to the just claims of all, that keeps policy aligned with principle, is surely a glorious asset. Because Catholic educators have proved by their continued enthusiasm that they recognize this fact, we are safe in predicting a rich and useful future for the Catholic Educational Association.

NATIONAL CATHOLIC WELFARE COUNCIL BUREAU OF EDUCATION

ARTHUR C. MONAHAN

THE Bureau of Education is one of the five major divisions of the National Catholic Welfare Council. It is located in Washington at the headquarters of the Council, and is composed of a director with seven assistants. The purposes of the Bureau, as announced at the time of its opening, are as follows:

1. A clearing house of information concerning Catholic Education and Catholic Education Agencies for Catholic educators and students, and for the general public.

2. An Advisory Agency to assist Catholic Educational Systems and Institutions in their development.

3. A connecting agency between Catholic Education activities and Government Education Agencies.

4. An active organization to safeguard the interests of Catholic Education.

The establishment of the Bureau came from a necessity, apparent to the members of the Department of Education, for a working organization, the Department being made up of men in positions which require practically full-time labors. These particular persons, when selected by the Hierarchy to constitute the membership, were officers of the executive committee of the Catholic Educational Association, with the exception of the Chairman, His Grace Archbishop Dowling of St. Paul. They had signed a report to the Hierarchy giving their views of the needs of Catholic education in the United States and the work that might be accomplished by a central office. The excellence of this report resulted in the invitation to the following signers to constitute the Council's Department of Education:

Headquarters, National Catholic Welfare Council, Washington, D. C.

Most Reverend Austin Dowling, D. D., Archbishop of St. Paul, Chairman; Right Reverend Thomas J. Shahan, D. D., Rector, Catholic University of America, Washington, District of Columbia; Reverend James H. Ryan, D. D., Ph. D., Saint Mary's-of-the-Woods College, Indiana, Executive Secretary; Very Reverend James A. Burns, C. S. C., President, University of Notre Dame, Indiana; Right Reverend John P. Chidwick, D. D., President, Saint Joseph's Seminary, Yonkers, New York; Reverend John A. Dillon, Diocesan Superintendent of Parochial Schools, Newark, New Jersey; Very Reverend John F. Fenlon, D. D., President, Divinity College, Catholic University; Reverend Albert C. Fox, S. J., President, Campion College, Prairie du Chien, Wisconsin; Right Reverend Monsignor Francis W. Howard, LL. D., Chairman, Diocesan School Board, Secretary of Catholic Educational Association, Columbus, Ohio; Reverend Francis T. Moran, Pastor, Saint Patrick's Church, Cleveland, Ohio; Right Reverend Monsignor Edward A. Pace, Ph. D., S. T. D., General Secretary, Catholic University; Right Reverend Monsignor John B. Peterson, D. D., Rector, Saint John's Seminary, Boston, Massachusetts; Reverend Brother G. Philip, President, Saint Thomas College, Scranton, Pennsylvania; Right Reverend Monsignor Joseph Smith, Diocesan Superintendent of Schools, New York; Reverend R. H. Tierney, S. J., Editor, *America*, New York; Reverend Brother John A. Waldron, S. M., Provincial House, Kirkwood, Missouri; Reverend Francis Walsh, Vice Rector, Mount Saint Mary's Seminary of the West, Cincinnati, Ohio; Reverend John J. Wynne, S. J., Encyclopedia Press, New York.

At all of the meetings of the Department the proposed bureau and its work was an important subject of discussion. The Department was established in the fall of 1919; the first meeting was held in February, 1920, with further conferences at St. Paul, July 6-9, and Chicago, July 25-26, 1920. Since that time meetings have been held twice a

year. At the meeting in February, 1920, the final decision was made to open a Bureau of Education at the headquarters in Washington in the Fall. Monsignor Edward A. Pace, Ph. D., S. T. D., was requested to serve as acting director and given authority to organize the office and secure a full-time director. This was done with little delay, the writer of this article, with a working staff of eight assistants, beginning work in the early spring of 1921.

At the February, 1920, meeting in Chicago, it was decided that the bureau should carry out the following items of work:

1. Secure complete information regarding proposed Federal and State legislation affecting education, and furnish such information to the bishops, school superintendents, supervisors of teaching communities, and others concerned.

2. Undertake the work of educating the public, Catholic and non-Catholic, upon the aims and nature of Catholic education.

3. Gather and disseminate such information about the requirements in the various States respecting the certification of teachers as may be helpful to Catholic educators.

4. Urge the formation in each State of a Catholic association to coöperate with this Department and with the Catholic Educational Association in the discussion and solution of educational problems.

5. Devise ways and means of putting into effect the recommendations submitted September, 1919, in the Report of the Committee of Education to the General Committee on Catholic Affairs and Interests.

The Bureau was instructed also to assist in every way possible certain items of work to be begun immediately by members of, or special outside committees selected by, the Department. These included the compilation of a "Directory of Catholic Colleges and Schools" by the Reverend James H. Ryan, D. D., Ph. D., Executive Secretary of the

Department; the preparation of a "Bibliography of Works on Education by Catholic Authors," by the Reverend Leo L. McVay; a "Survey of Rural Educational Conditions"; a "Survey of Catholic Educational Work among the Negroes"; a "Study of Catholic Students in non-Catholic Colleges and Universities"; and a "Study of Normal Training for the Teaching Sisterhoods" under a committee composed of the Right Reverend Monsignor Edward A. Pace, the late Reverend Thomas E. Shields, the Reverend P. J. McCormick, and the Reverend William A. Kane.

The general need for a Catholic education bureau to act as a central clearing house of information and in an advisory capacity to Catholic schools, is indicated by the extent of the Catholic school system in the United States. According to the "Directory of Catholic Colleges and Schools," there are in the United States a total of 8706 Catholic educational institutions with 54,265 instructors and approximately 1,981,051 children. These institutions are divided as follows: 130 Universities and Colleges; 164 Seminaries; 309 Religious Novitiates and Normal Training Schools; 1552 Academies and High Schools; and 6551 Elementary Schools, including Institutional Schools. The number is constantly increasing. Over 400 new parish schools were opened in 1921. The number of children in parish schools increased during the period 1880 to 1900, from approximately 405,000 to 855,000, and by the year 1920 to approximately 1,796,000.

The Catholic parish schools are organized with the diocese as a unit, and under the general supervision of the bishop and the immediate charge of the parish priest. In nearly one-half of the dioceses the bishop has appointed a diocesan superintendent of schools, who has general oversight of the schools, bearing to them about the same relationship as is borne by the State superintendent of public instruction to the local public schools. Colleges, seminaries, novitiates, academies, and institutional schools, maintained

and conducted by various Religious Orders, are directly under the superiors of these Orders. The Catholic school system is, therefore, a decentralized one, with no official connecting link among the diocesan systems and those conducted by Religious Orders until the Bureau of Education was established.

It is well to emphasize that the Bureau of Education has and can have no control in any way over the Catholic schools in the country. Each bishop must be responsible for the schools in his diocese; each superior of a Religious Order must be responsible for the schools of that Order. Attention is invited to the remarkable influence for the improvements of schools exercised by the United States Bureau of Education through research, investigations, distribution of information, and advice. The Hierarchy of the Catholic Church has opposed consistently the passage of any Federal legislation which would result in Federal control of the various State school systems, either directly by legislative functions, or indirectly through subsidies to the States. It has done this on the ground that centralized control would be disastrous to the development of education in the United States, which has come from local pride, local initiation, local rivalry, experimentation, etc. The same objections to federalizing the public school system would apply equally to any attempt to centralize authority over the Catholic schools in the N. C. W. C. Bureau of Education.

In establishing this bureau, the National Catholic Welfare Council has but followed steps already taken by many other churches in the United States. Nearly all of the older American churches regard education as one of their functions, and many of them have established and are conducting schools and colleges. Approximately twenty-five have central boards of education to look after the interests of their educational affairs. Approximately twenty of them have united in certain efforts under the title, "The Council of Church Boards of Education," with an office in New York

and a full-time executive staff. Some of the various church boards have administrative functions; the majority, however, are advisory only. A recent statement of the work of the Board of Education of the Methodist Episcopal Church is contained in an official report; it will be noted that its plan is very much the same as that of the Catholic Education Bureau:

> In its advisory relation to the educational institutions of the Church, the board has many duties * * * * it aids these institutions to meet the standards of modern scholastic efficiency and endeavors to promote by counsel and coöperation a true connectional spirit, that the Church's educational programme may be scientific, far-sighted, and wise. * * * * It promotes the cause of education throughout the Church by collecting and publishing statistics. * * * * It provides religious care and instruction for a large number of Methodist young people in State and other independent schools. * * * * It acts as a clearing house of educational news and information * * * * it maintains a teachers' bureau where competent instructors register, and their qualifications are placed on record for the administrative officers of colleges and schools.

As evidences of the work of the Bureau in carrying out the general plans of the Department approved by the Hierarchy, the following is given as accomplished during its first year of existence:

A study was made of foreign students in American colleges, the sources of information being reports from various organizations, both Government and private. Special attention was paid to the Philippine students. The number attending Catholic colleges seemed unusually small. Therefore, a bulletin was prepared especially for distribution, entitled "Opportunities for Foreign Students at Catholic Colleges and Universities in the United States." It lists the standard Catholic colleges as given by the Catholic Educational Association. It gives for each the principal courses offered and information concerning location, living conditions, and other points of interest to foreign students. It has been distributed in the Philippines, and in the Latin-American countries. To assist foreign students coming to

America several steps have been taken. A Philippine Club has been established at Seattle, Washington, to take care of the special interests of Philippine students arriving at that port, and similar arrangements have been made at San Francisco. Students arriving at New York have been instructed to use the regular immigration bureau maintained by the N. C. W. C. All bishops in the countries mentioned have been notified of the activities of the Bureau so that through them the information may get to young men and women planning to come to this country.

A study was made concerning the number of Catholic students in non-Catholic colleges in the United States, and what is being done to care for their spiritual welfare. In this study, results were used of studies by the Reverend John A. O'Brien, Ph. D., Chaplain to Catholic students at the University of Illinois, and by the Council of Church Boards of Education. The Bureau finds that clubs for Catholic students have been organized in approximately seventy-five State universities and other institutions of higher learning to take care of the religious and general welfare of the Catholic students. It is assisting in the spread of propaganda for additional clubs and assisting in a national organization, so that an efficient programme may be formed and carried out by them. This organization is known as "The Federation of College Catholic Clubs." Its president is Dr. David H. Gibson, of Tufts Medical College, Boston; corresponding secretary, Miss Marion E. Connolly, 173 Gleane Street, Elmhurst, Long Island; Chaplain-General, the Reverend John W. Keogh, chaplain at University of Pennsylvania. While started as an Eastern organization, it is becoming national, and is planning amendments to its constitution. The Bureau has published a circular of information concerning Catholic clubs in non-Catholic colleges, how they should be organized, and what they should adopt as a programme. Such clubs are known very frequently as Newman clubs.

The two most important essentials for satisfactory teaching, in elementary schools at least, are qualified teachers and proper text-books. Both of these matters are, therefore, of concern to the Bureau. A large amount of work has been done in examining text-books suitable for Catholic schools, particularly for the elementary ones. This has involved the reading and examination of a large number of primers and readers, including over a dozen series prepared especially for, and others used in considerable quantities in, Catholic schools. The Bureau is prepared to recommend suitable texts. It has had a large number of demands for information concerning books other than text-books, for Catholic schools and for Catholic libraries. In answer to these demands it has prepared a list of approximately 400 books as a suggested library for elementary parochial schools. It contains supplementary reading and reference books by Catholic and non-Catholic authors, covering a variety of titles, such as Religion and Instruction, History, Poetry, Science, Fiction, and others. It will prepare a similar list for Catholic high schools. It has prepared a list of professional books for teacher-training as a recommended library for motherhouses giving normal training. It is preparing a list of books of special interest to Catholic readers which it is recommending should be placed in all public libraries.

A study has been made of the normal-training courses offered in motherhouses for Sisters preparing to teach. This it is doing in coöperation with the Committee of the Department on Normal Training. Information has been collected concerning the courses now offered by means of questionnaires, and personal visits to a considerable number. About 140 report professional teacher-training courses, varying from half-year courses in the principles of teaching and elementary school methods to complete two-year courses paralleling those of the State normal schools. Studies have been made also of various types of extension

courses for teaching Sisters. From all this information a course of study to be recommended for teacher training in motherhouses will be prepared in coöperation with the Department's committee.

Through institutions giving good teacher-training courses teachers properly prepared may be assured for the future, but other means must be found to encourage additional professional training for teachers in service. Justice to the children in parochial schools requires that as well-trained teachers be provided as can be obtained, and that their professional training be at least equivalent to that of the public school teacher. No Catholic authorities can be satisfied with less, and the various States cannot be satisfied permanently with less. In fact, several have already passed laws requiring all teachers in private and parochial schools to hold State teaching certificates of equal grade to those required of public school teachers for work in schools of the same grade. It was largely for this reason that the Bureau made inquiries relative to the State requirements for teaching certificates, and published in 1921 the bulletin entitled, "State Laws and Regulations Relative to the Certification of Teachers." This gives complete information concerning legal requirements for all teachers in all States. The following is quoted from the Preface of the bulletin:

> The demand from Catholic educators for immediate information relative to the certification of teachers warrants the printing of this material by this Bureau. In all parts of the United States there seems to be a movement on the part of Catholic school authorities, both those in charge of diocesan parochial schools and of secondary schools and academies, to have their teachers secure the teaching certificates required by State laws for public school teachers. In a few States such action is now required by State law. In others it probably will be required within a few years. However, there seems to be a decided opinion among leading Catholic educators that the teachers in all private and parochial schools, whether required by law or not, should hold the same legal certificates required of public school teachers. So without

waiting for legal compulsion they are taking the necessary steps to have their teachers certified.

To assist in the future training of teaching Sisters in parochial schools the Bureau has two plans: The encouragement of Saturday and other extension courses; and the promotion of correspondence courses in professional subjects for those unable to attend educational classes during the year. An experiment with a Saturday class is being made in Washington. The Knights of Columbus, with the Catholic University and the Bureau of Education of the N. C. W. C. coöperating, is conducting an all-day school for Sisters in the vicinity. Over 100 are in attendance. The Knights of Columbus have charge of the school, furnishing the classrooms and paying all necessary expenses. The Catholic University approved the courses offered, and offered to the Sisters college credit for the courses satisfactorily completed. The Bureau of Education furnishes two of the four instructors. A similar school has more recently been organized in Baltimore. An earlier one had been organized in Pittsburgh. By such experiments as these the Bureau will secure the information necessary in the encouragement of the best types of extension teaching for the Sisterhoods.

The Bureau has made inquiries regarding correspondence courses offered by Catholic colleges and found none except a limited number by the Catholic University. It found, however, that a considerable number of Sisters were enrolled in correspondence courses in the University of Chicago, the University of Wisconsin, Extension Service of the Massachusetts State Department of Education, and in other institutions. It found from the Reports of the United States Bureau of Education that at least seventy-five of the larger State and other universities and colleges are offering correspondence courses and giving college credit for those satisfactorily completed, and are allowing candidates for collegiate bachelor degrees to obtain as much as

one-half of the total number of credits required for gradu ation through such correspondence courses.

The Bureau, as a result of these studies, has completed plans for providing correspondence courses in professional subjects from its office in Washington, and has arranged with certain Catholic colleges now giving resident courses to Sisters to give college credit for such courses if satisfactorily completed. The general plan is as follows: The courses to be offered will include such professional courses for training teachers as Philosophy of Education; Principles of Teaching; History of Education in the United States School Administration, Control and Support; Educational Psychology; Primary Methods; Educational Measurements Mental Measurements; Educational Sociology; Introductory Psychology; Project Methods in Education; Special Methods in History, Geography, Language, Reading, Spelling and Arithmetic; also at a later date content courses including the subjects usually included in normal schools and Freshman and Sophomore Liberal Arts Colleges. The type of the courses to be offered will be largely those followed by the University of Chicago, which included text-books assignments with supplementary required study of selected material. For instance, in the course in the History of Education, the Reverend P. J. McCormick's "History of Education" would be used as a basic text, with selected chapters from "Principles, Origin and Establishment of the Catholic School System in the United States," and "Growth and Development of the Catholic School System in the United States," by the Reverend James A. Burns, C. S. C.; Monroe's "History of Education"; F. P. Graves' "A student's History of Education"; Cubberly's "Readings in the History of Education," etc.

The general method to be followed will be similar to that of the best State and other universities. Each course will be under the immediate charge of a person on a university or college faculty, or someone of such well-known

standing as to be eligible to positions on such faculties. A general committee will approve the outlines of all courses before they are issued. This committee will be composed of representatives of the various groups of Catholic colleges giving credit for the courses.

Studies have been made of Catholic education in its relation to public education in individual European countries and in the United States. Circulars giving the results of the studies in England, Holland, Scotland and Belgium, have been distributed in mimeographed form. A study of the State Laws and Regulations Relative to the Certification of Teachers has been made; the Laws Relative to Bible Reading in Schools have been compiled; also a compilation of the State Laws in the forty-eight States Relative to Private and Parochial Schools has been published. The results of State legislation on parochial schools are being observed in the expectation that it will indicate the wisest policies for future action. The Bureau in organization is divided into four services:

1. An information service, which collects and makes available statistical and other information concerning Catholic education.

2. A research service, which makes general studies in Catholic education in its relations to public education, and also in regard to such perpetual questions as teacher training, courses of study, text-books, etc.

3. A Teachers' Registration Section, mentioned above.

4. A library service.

The work of the first two services has been outlined above. The Teachers' Registration Section is maintained to assist Catholic schools to obtain lay teachers, and to assist Catholic men and women to obtain positions. That the service is needed is evident by the number of positions which it helped to fill, and by the ever increasing number of applications for names of persons qualified to fill vacancies. The service has been called upon to assist not only

in this country, but to obtain teachers for the public schools in the Philippines and in Peru.

The Bureau of Education library is under the charge of a trained librarian, with approximately ten years of experience in the United States Bureau of Education Library. It contains approximately 2500 volumes and pamphlets on education, sociology, and like subjects. It is a working library containing the sort of material most needed not only by the other members of the Bureau of Education, but by the entire working staff of the N. C. W. C. It has made arrangements to borrow books from Government and other libraries as may be needed. It subscribes to a number of current magazines and journals, and it has also arranged with certain publishers to review books furnished by them which may be of special interest to Catholic authorities.

In addition to the above the library division is attempting to get together the principal works on education by Catholic authors. Also books on religious instruction including catechisms, reports of diocesan superintendents, diocesan school boards, and current catalogues of schools and colleges.

Previous mention has been made of proposed work of the Bureau for Negro education and for rural education. On these the following plans may be outlined: The Bureau is assisting in the establishment of a Negro school in southern Maryland to supplement the present public and parochial elementary schools. The school will continue the "common school subjects," and at the same time require its students to take parallel courses in the trades and occupations of most interest and value to them. This will include teacher-training courses for young women to prepare them for work in the public elementary schools. It is proposed also that the school develop an extension service for the benefit of the Negroes in the surrounding territory in educational, economic, and social affairs. It is to be a

national school, with trustees from within and without the Archdiocese of Baltimore, including men and women, clerics and lay, white and colored, Catholics and Protestants. The faculty will be Negro. The land purchased as a site is a water-front farm on the lower Potomac. It is almost on the site of the landing place of the first settlers of Maryland in 1634, and the spot where the first Mass was said in the thirteen original colonies. It is the centre of what is probably the largest Catholic Negro population in the country. This school is to serve as an experiment in Catholic Negro education. From it will develop the future policy for work among the colored race throughout the South.

The rural problem is being met by coöperation with the Social Action Department in conducting a Rural Bureau concerned not alone with education in rural communities but also with social and economic affairs. In religious education correspondence courses for adults and for children are being prepared and used particularly for families outside of the reasonable distance of a church or mission. They cover such subjects as Catholic Doctrine, Bible Study, Bible History, Church History, etc. A special course for preparation for First Communion is included.

In addition week-day religious schools are being organized, particularly vacation schools conducted for two or three weeks during the summer and taught by sisters engaged in parochial schools during the regular school year. They are held in private houses or elsewhere where a group of children can be gathered for a half-day to pursue studies in the subjects mentioned above and receive instruction. These two measures seem to be the most practical way of reaching the children in districts too sparsely settled to establish and maintain parish schools.

WOODSTOCK COLLEGE AND JESUIT TRAINING

REVEREND PETER V. MASTERSON, S. J.

THE steady growth of the Society of Jesus in the United States in the last century is a fact of some importance to Catholicism, in understanding the power and influence the Church now exercises upon American life. There is a close connection between the foundation of the Church, the institution of the American episcopacy, the birth of a national clergy and the coming of the Jesuit Order to this country. In the rapid development and complete organization the Catholic Church has achieved among the American people, the Society has played an important rôle.

Elsewhere, in the various countries of Europe, for instance, the growth which accompanied the endeavor of the Society was perhaps a more remarkable accomplishment. For here in America the Church has never suffered from political persecution and the American Jesuits have never been expelled from their native soil. But in many European countries in the nineteenth century successful establishment by the Jesuits was quickly followed by the confiscation of their property and their own expulsion. Yet, in either instance, whether in the free, unhampered area of the American Republic or beneath the threats and in the face of the edicts of the revolutionary elements of Europe, the Society has prospered and grown in point of numbers, of occupations of which it has had charge, and come to assume a position of responsibility as great as at any time in its history. This growth has been remarkable, but, of course, as matter of mere statistics it can be shown to have been surpassed by other Religious Orders at earlier periods of the history of the Church. Still it is a noteworthy achievement, especially where it was at-

WOODSTOCK COLLEGE, WOODSTOCK, MARYLAND

tended by such unfriendly companions as persecution, confiscation and expulsion.

It is important here, at the beginning of an historical sketch of Woodstock College, to direct attention to a factor which we believe more than any other is responsible for this growth, namely the character of Jesuit training. For any historical sketch of Woodstock College, which is the oldest and best known Jesuit House of Higher Studies on the American continent, would be quite inadequate without a description of the training the average Jesuit receives. The distinctive discipline to which the individual is subjected and the consequent corporate strength of the Order made this Second Spring possible. It can be said that nothing emerges more conspicuously from even a casual acquaintance with Jesuit history than that the organization has been greater than any of its leaders. And the genius of the Founder of the Jesuits, Saint Ignatius Loyola, is clearly manifest from the easy manner in which the Constitutions he drafted in the sixteenth century have adjusted themselves to the widely varying demands of the present day.

The beginnings of Woodstock College are set further back than September, 1869, when the present building at Woodstock, Maryland, was opened. Immediately upon the reforming of the old Jesuit mission in Maryland, at the time the Society was restored, the problem of meeting the best traditions of the Order for the proper training of its subjects presented itself to those in charge. In the old days, in the eighteenth century, there had never been many Jesuits in what is now the United States, and what few there were had possessed no resources for building, even if there had been sufficient expansion to warrant it. Applicants, therefore, to the Society, as was the custom among the wealthier Maryland Catholic families in regard to their sons, were directed abroad for their education and returned at its completion to work upon the Pennsylvania

and Maryland missions. This practice was continued in the restored Society in America, and as early as 1820, we find four American Jesuit scholastics embarking for Rome at the direct wish of the General of the Society, Father Fortis, to pursue their studies in the Eternal City. But before long it became clear that if the Jesuit Mission, and later the provinces which were to grow out of it, were to keep pace with national and ecclesiastical development in the United States, they must cease to depend upon Europe and engage in the enterprise of training and equipping their own men. This was also according to the genius of that training which, though standardized in its substantial principles, possessed for all that an individual character wherever discovered, drawn from its adaptation to national custom and individual temperament. In due time, therefore, these Jesuit pilgrims to Europe, returned to America to coöperate in establishing here the necessary institutions in the Jesuits' scheme of educating their own men, as distinguished from their work in supplying instruction to Catholic youth.

As part of this plan, there developed gradually at Georgetown, in conjunction with the college, distinct courses of study for the training of aspirants to the priesthood in the Society. These early foundations were laid while certain students were still being sent abroad. In 1820, to relieve the overcrowded conditions of Georgetown College, where the Novitiate of the Society was also located, a building was erected and opened in the City of Washington as a separate scholasticate by the Jesuits for their own subjects. It was known as the Washington Seminary and retained that name for many years after it had ceased to be a house of studies for the Jesuit scholastics. Later it was known as Gonzaga College and throughout the century has been a respected educational institution in the life of the National Capital. In 1824 Gonzaga College was discontinued as a seminary devoted to the education of

young Jesuits, and its first president, Father Anthony Kohlmann, and most of his clerical students moved to Rome at the command of his ecclesiastical superiors, where Father Kohlmann, at the invitation of Pope Leo XII, accepted the chair of dogmatic theology in the Roman College which had been, in that same year, restored to the Society of Jesus.

Shortly afterwards courses for the Jesuit scholastics were resumed at Georgetown and were continued there in that suburb of Washington City almost without interruption until 1869. For a brief period, at the opening of the Civil War, the scholasticate adjourned to Boston and took possession of the buildings of Boston College. Towards the end of this somewhat desultory history of the scholasticate, before coming to a permanent abode at Woodstock, great steps forward were taken in providing a complete curriculum of seminary education and a competent faculty for instruction. The troubled conditions in Europe favored the ambitions of the American Jesuits by freeing several eminent Jesuit professors for work in America. These men were swiftly advancing to the maturity of their powers and the new institution at Woodstock together with Georgetown College chiefly benefited by the exodus of European scholarship. The new professors brought in unstinting measure the resources of their zeal and learning to the academic evangelization of a new territory, and by their gracious personalities and Old World manner permanently healed in America the wound the suppression had caused. Their influence, too, upon ecclesiastical education in the United States cannot be doubted, though it is not so easily computed.

The leader of this brilliant young group of professors who swung open the doors of the new college in the closing days of the summer of 1869, to a student complement gathered from the four quarters of the globe, was Camillo Mazzella, a rather handsome Italian priest just past his

fortieth year. As prefect of studies, with his compatriot and superior, Angelo Paresce, he set to work in this obscure Maryland village to erect the keystone arch of the Society's activity in America. The importance of this work may now be judged from the statistics of the Society in 1870 as compared with those of the present day. In 1870, the Jesuits possessed in the whole of the United States thirteen colleges; and the roster of the several colleges and missions showed a membership of 800 subjects. To-day the Society counts twenty-six colleges and thirteen universities and the membership of the Order has grown to almost 3000. Similarly, the number of students in these Catholic schools has increased from approximately 1000 in 1870 to 40,000 in 1921.

The men who are responsible for this remarkable spread of Catholic education were for the thirty years following 1870 almost exclusively trained at Woodstock College. Thereafter the West had reached a stage in its development when it could provide for itself, and Woodstock gradually grew to be the graduate school for the Jesuits recruited from the Atlantic seaboard. There were always, however, representatives attending from every section of the country, and even from foreign countries, which gave a breadth to the student-body and associations growing out of it of distinct educational value.

In the course of more than fifty years Woodstock has graduated more than 800 priests and contributed partly to the training of hundreds of others. The educational statistics referred to above by no means tell the complete story of the institution's power and its influence upon Catholic life in America. When it was founded, Woodstock was perhaps the most pretentious structure devoted to ecclesiastical education in America; its staff of professors was of superior calibre and its curriculum possessed skilful balance and breadth. From the outset, then, it was possible to produce graduates well above the average who

would in general not be unequal to the charge of leadership which was thrust upon them by the Catholic community in every section of the land. Their missionary labor and parochial endeavor were only less extensive than their educational work. Most people think of the Jesuits merely as educators, and yet one-tenth of the membership of the entire Society is tracking the footsteps of colonial empire upon the Foreign Missions, in some sections preceding it, and it is safe to say that twice as many more are engaged in the large industrial centres of the world, administering to the spiritual and social demands of the Catholic population. This responsibility involves in America, as elsewhere, a real moral leadership, restricted of course by the limits of its field of action, and is at once the test and measure of the important worth of Woodstock College. It is unfortunately imponderable; and yet to add a truism, it is none the less real, nor is the influence which springs from it less dynamic because of its spiritual or elusive nature. It must be reckoned at least, this accomplishment in fitting men for their assured position of moral leadership, as the distinctive claim of an institution such as Woodstock to public recognition, as surely failure in the task would be its greatest disgrace.

But on the part of many members of its successive faculties and student bodies Woodstock can point to achievements in the broad field of Catholic activity. It was the mere absence of satisfactory theological text-books that moved its first faculty to issue a complete series in dogmatic theology, based upon the Fathers and the great masters of scholastic theology. This work had never before been attempted in America, and for two of them, Mazzella and De Augustinis, it won an international reputation and both were subsequently summoned to Rome to teach, which is one of the most enviable tributes a Catholic theologian may receive. Mazzella was later a prominent figure in the neo-scholastic movement, and as Cardinal

Prefect-of-Studies of the Gregorian University in the very centre of the theological arena, he is reputed to have been a strong influence in support of the policy of Pope Leo XIII in calling the schools back to strict alignment with the protagonist of sound theology, Saint Thomas Aquinas. Later, in the controversy over the validity of Anglican Orders, with De Augustinis he formed a narrow passage in which the strong but ill-founded hopes for Church reunion in England met shipwreck. While a professor at Woodstock, Father Mazzella took out his papers as an American citizen, an indication that he never expected to return to his native land. It also gives him rank among the select number of American cardinals.

Associated with these men and the first Rector of Woodstock College, Father Paresce, to whom is due the credit of financing and superintending the construction of Woodstock amidst the unprecedented difficulties succeeding the Civil War, were others of much less prominence, though in the memory of a generation that has now passed on, of scarcely less ability. Father Heuser, when he founded the *Ecclesiastical Review* in 1889, announced he had secured the services of Father Aloysius Sabetti, Professor at Woodstock, whom he described as "the highest authority in Moral Theology in this country." The authoritative Sabetti-Barrett "Moral Theology" was originally from his pen, though now, in its thirtieth edition, it is more nearly the work of the present emeritus professor of Moral Theology at Woodstock, the Reverend Timothy B. Barrett. Father Sabetti was also what one might call a consulting attorney for many bishops scattered over the land, and his importance in this respect was as great to the ecclesiastical establishment as the services of an eminent corporation counsel to the financial interests he represents.

Of far wider experience and more picturesque career was the Reverend Charles Piccirillo, who came to Woodstock in 1875 to occupy the chair of Canon Law. To him

and to the foundation already established by Father Paresce, Woodstock owes its magnificently equipped theological library. Twenty-five years previously, Piccirillo had been one of the daring spirits who at the instance of Pope Pius IX, then in exile at Gaeta, founded the powerful Roman journal *Civiltà Cattolica.* Later he was its chief director and piloted the paper through the stormy days of the Italian Revolution. For many years he was confessor to Pius IX, and was on several occasions intrusted by the Pontiff with negotiations of great delicacy. In the Vatican Council, he served as expert to Father Liberatore, who was theologian to Cardinal Manning, the leader of the forces which obtained the definition of Papal Infallibility. A decade later, Piccirillo himself, in the capacity of theologian to Bishop Janssens, was a striking figure in the Third Plenary Council of Baltimore. He was long remembered by the episcopal delegates to that convention for the graceful yet convincing manner in which he poured upon Northern ears a full flood of Latin eloquence.

These sturdy Italian pioneers together with a few colleagues from other lands, notably Fathers Brambring from Germany and Peter Finlay from Ireland, with Woodstock's own graduates, formed the faculty of the college for the first twenty-five years of its existence. They made very appreciable progress in the standardization of philosophical and theological instruction, and beyond doubt the weight and influence of Woodstock's teaching and opinion were felt outside the precincts of the college and the immediate student body to which they were directed. The institution came to be highly thought of abroad and attracted an increasing number of foreign students to America. Yet neither at this time, nor at any date since, has Woodstock expanded its proportions. The history of the college is its record of achievement and the influence its educational mission has had upon the development of Catholicism in the United States.

It is interesting to note in this connection the real significance of the term "college" to the mind of Saint Ignatius when he wrote the charter for the educational work of the Society. To him the "college" was the body of educators who were sent to a particular place and was in no sense to be confounded with the buildings, the comforts or the material advantages the location offered. He was not, however, insensible to the important aid these conditions rendered to education. Indeed, he was strongly of the opinion and set it down as a principle rarely to be forsaken, that for the most effective results and for an environment best suited to scholarly pursuits, colleges should be properly endowed. Still the calibre of the faculty and the character of the curriculum were of far greater concern to Ignatius, and have continued to be to his successors, than the most alluring visions of architect or landscape artist. He was deeply interested in sound education and cultural education. He conceived the function of a college to be the complete awakening of all of the individual's human faculties and their adequate development toward the prospective contact with life, which must lead to a deeper penetration of the truths of human existence and a higher appreciation of its æsthetic values. The educational system he devised is known as the *Ratio Studiorum* and is summarily described elsewhere in these volumes. Its humanistic superstructure is set solidly upon the supporting pillars of Scholastic Philosophy and Christian Revelation.

The same principles which have guided the Jesuits in their education of lay students have directed them in the training of their own candidates. At Woodstock principal stress is laid upon the study of philosophy and theology. This insistence and prolonged study of these two branches of learning enables the student to see the unity of all education and of life itself, and forces him to systematize his conclusions won from the arts and natural

sciences. It is a type of education that powerfully equips the Woodstock priest for the work that faces him in America to-day. And it can be said that as the field of social, economic and political sciences and their allied subjects moves closer to the region of religion in the actual conflict of forces to-day, his voice, and those who have been educated along similar lines, must be more respectfully heard. Woodstock men, as Catholic priests, have gone into the pulpit or occupied the platform in the university or lecture-hall and taught a countless multitude of Americans correct principles of thought and practice touching the Catholic religion, the State and society. This work has been carried on in every section of the country and its full value is incalculable. There has been no uncertainty, no compromise concerning the task, nor any interested parties to serve, or subtle influences to weaken the force of an organization that is solely intent upon doing the greatest service for America by wedding it to the paths of true religion. Amid the small army of Woodstock men that have carried forward this mission there have been some who have made notable accomplishments. As far back as 1866, Father Benedict Sestini, who had gained considerable fame in the scientific world by a complete series of higher mathematical texts, inaugurated the most fruitful of his life's labors, the foundation of the *Messenger of the Sacred Heart.* In 1919 the *Messenger* was reduced to a smaller publication, and its good-will transplanted from the magazine to the periodical field in the form of the present National Catholic weekly review, *America.* This paper had as its editor a Woodstock alumnus, the Reverend John J. Wynne, and has been brought to its premier position in American Catholic journalism by the vision and capable direction of the present editor, the Reverend Richard H. Tierney, formerly a Woodstock professor. The "Catholic Encyclopedia," also one of Father Wynne's projects, is another enterprise to which Wood-

stock extended sympathy and support and many important articles were contributed to its pages by graduates of Woodstock. Another accomplishment of great significance, whose full worth will only be estimated in the years to come, was the work initiated by the Reverend Terence J. Shealy, another Woodstock graduate, in the Laymen's Retreat Movement, one of the most appreciable advances of modern apostolate made in the last century.

But what no doubt is of most interest to the average reader in following this narrative of Jesuit activity is the question of the training the individual member receives. It is a question which has never shunned a frank answer and yet has been perpetually misunderstood, because of the mass of libellous literature issued concerning it. It comes prominently to notice in connection with those men we have been discussing and with a thousand others, for they represent in terms of intelligible force the nature and value of Jesuit training.

It can be said the most impressive feature of Jesuit training to the ordinary observer is its great length. This is particularly true of the American critic, since with us Americans successful results must be attained quickly and we are impatient to behold the finished product in education no less than in industry. Seventeen years of preparation and study is a long time, especially when snatched from the golden period of youth and early manhood. Yet experience and its fruits have completely indorsed the severe training the Society gives the individual.

For two years after his entrance into the Society, the young man pursues an intensive course of ascetical instruction under competent guidance, based upon the famous "Spiritual Exercises" of Saint Ignatius, a book which embodies a complete theory of the spiritual life and with the Saint's Constitutions of the Society has, even in the eyes of hostile critics, clearly demonstrated his claim to genius. In recognition of what this remarkable volume has accom-

plished for the advancement in the spiritual life of people of all classes, the present Pontiff has lately appointed Saint Ignatius patron of all spiritual retreats. At the end of this time, the young novice pronounces his first simple vows and enters the grade of scholastic. For the two following years, he is engaged in reviewing his classical and literary studies before proceeding to his philosophical course. In conjunction with the three years devoted to philosophy, work of a very intensive character, an adequate course in the physical sciences is had. It is during these years that a scholastic's special talents are discerned and developed and his inclination fostered for a particular branch of learning. Closely associated with his profane studies is his gradual advancement along the way of the religious life, and it is the task of his superiors to preserve a careful balance in his life and prepare him equally for his vocation to the priesthood and his position of moral and intellectual leadership.

At the completion of his philosophical studies, the scholastic faces a rigid final examination. Thereafter, five years are passed in teaching the junior grades in the various Jesuit schools or colleges. It is in this difficult occupation of the "Regency," as these years are described, that the man is thoroughly tried, his capacity for responsibility tested, his initiative awakened, and his fitness for important positions indicated. He returns to his studies at the end of this apprenticeship. Four years are now given to the study of theology, and at the end of the third year the scholastic is advanced to ordination. Later, sometimes with a slight interval of ministerial labor, he comes back to the novitiate for a third and final year of probation, on the termination of which his solemn vows as a Religious are pronounced and he attains his proper grade in the Society.

This is a brief, unadorned description of the process the Society has adopted to develop the full powers of her

subjects. Its length is sometimes curtailed because of age or previous progress in study. The character of the process has been much misunderstood, and frequently its nature and purposes have been maliciously misrepresented. In English literature the misrepresentation has become almost a fable and been alike a topic for the essay and the novel. A standard English book of reference (the "Encyclopædia Brittanica," under "Jesuits") for almost half a century has carried in its pages what purports to be a scholarly examination of the history and constitutional structure of the Society of Jesus.* A more gratuitous misstatement of the facts, a more prejudiced interpretation of the achievements of the Order, or a more inaccurate investigation of its constitutional law is hard to conceive. And the sketch is particularly insidious for its temperate tone and clear presentation, attributes that are admirable were they supported by anything less vitiating than ignorant bias. It is uncritical historical writing of the sort here referred to, that has perpetuated in the minds of Protestants and even of some Catholics the notion that the Jesuit "is a person, not necessarily a priest, under the command of a black pope, who lives in an imaginary world of back stairs, closets and dark passages." To one who has spent his life among Jesuits this brand of nonsense is incredible, and yet the fantastic libel continues to enjoy a perennial growth wherever it may find the fertile soil of religious bigotry.

* We quote from the latest edition of the "Encyclopedia," the eleventh (1911), though the bulk of the article was written originally for the ninth edition (1875). It was then the work of an Anglican clergyman, the Reverend Mr. Littledale. For the current edition Littledale's article was "revised" by the Reverend Ethelred Taunton, an English priest, who was well-known for his hostility towards the Society. Some of his supplementary comment is well-taken, but so much of the original slander remains, that we think the article is still one of the most dangerously libellous accounts of the Society in the language. Father Taunton was never a Jesuit, though in the large format the catalogue of names attached to the "Encyclopædia Brittanica" records him as such. The error was corrected in the Handy Edition.

The truth is, there is nothing sinister, nor subversive to the State or its institutions, nor even anything self-seeking for the individual or the Order in the training the Jesuit receives. In this respect the discipline is identical with that imposed upon candidates for the secular clergy or other Religious Orders. Taken at its lowest estimate, it is a career that involves considerable self-sacrifice and no non-partisan investigator has ever attempted to impugn the motives of the Society.

To represent Jesuit training, then, as producing a unit with a "scooped-out will," eager to sacrifice every interest for the advancement of the Society, is simply to lie with or without a knowledge of the truth. The unique character of the Jesuit's religious discipline, with continual insistence upon the virtue of obedience, and the breadth and length of his intellectual studies, are directed to one purpose only, which is cut as a motto into the shield of the Society: *"Ad Majorem Dei Gloriam."* The founder of the Jesuits loved liberty, and is himself an unusual example of the development of individual talents and character. As an authoritative writer has declared: "In reality no one loved liberty better or provided for it more carefully than Ignatius. But he held the deeper principle that true freedom lies in obeying reason, all other choice being license. . . . In practice his custom was to train the will so thoroughly that his men might be able to 'level up' others (a most difficult thing) from laxity to thoroughness, without themselves being drawn down (a most easy thing), even though they lived outside cloisters with no external support for their discipline. The wonderful achievement of staying and rolling back the tide of the Reformation, in so far as it was due to the Jesuits, was the result of increased will-power given to previously irresolute Catholics by Ignatian methods."*

* "The Catholic Encyclopedia": "Society of Jesus" by J. H. Pollen.

It has been more sincerely urged, perhaps, that Jesuit training has proved a failure. "It has had its golden age. No society can keep up to its highest level. Nothing can be wider of the truth than the popular conception of the ordinary Jesuit as being of almost superhuman abilities and universal knowledge."* By thus overstating the accepted judgment of the individual Jesuit and his organization, the impression is conveyed that the Society has decayed and that the intellectual training of the individual is quite jejune. It is certain that the most glorious epoch of Jesuit history is its first hundred years and it is equally certain that the average Jesuit is no paragon of learning. On the other hand, there is no accepted moral law to prevent a society from maintaining its highest level, or at least from returning to it after it has once lapsed. The fact is, according to any recognized standard, the average Jesuit is a well-educated man and either in his normal occupation of teaching or devoted to parochial duties, or in his occasional position as defender of Catholic Faith and practice, he has shown to advantage. The example may be cited here of the decisive manner in which the Reverend Timothy Brosnahan, one-time professor of ethics at Woodstock College, completely vanquished President Eliot of Harvard on the question of the elective system of studies and certain strictures he had levelled upon Jesuit colleges. That sharp encounter convincingly showed that a little known Jesuit professor had a more adequate understanding of the nature of true education than his opponent, a man who probably has more powerfully influenced university education in this country than any other of his generation.

What must be remembered in the discussion of any system of intellectual instruction is that certain assumptions must be made which are closely affiliated to the purpose in view and one's primary notion of education

* Encyclopædia Brittanica: "Jesuits."

and its functions. Some very definite notion of what culture means and an appreciation of its spiritual worth must be had before the argument for a liberal education will appeal with persuasive force. In like manner, it must be remembered that the training the Society gives its subjects is systematic, and as a writer has remarked, to reproach a missionary or educational system for not possessing advantages which no system can offer is to be thoroughly unreasonable. The Society must educate its men in large groups. It must, therefore, adopt a fixed system of studies. In the end, whatever its shortcomings, the system succeeds in producing a more effective average man. Thus, the corporate strength is greater and the mission of the whole body more successfully accomplished. One must believe so, for the results seem to point to this conclusion. The professors who now form the faculties of the Jesuit colleges in the Eastern United States, and in other sections as well, have all been trained at Woodstock College, and they are to-day lecturing to crowded classes and their institutions are graduating a type of college man who steps quickly into line with the best of his fellows.

That, no doubt, as we remarked earlier in this article, is Woodstock's chief claim to eminence, though, more than this, her students have gone to far away parts and remote corners. Many have served in the Rocky Mountain missions among the Indians, and in the backward areas of the South. Father W. H. Judge opened up the frozen recesses of Alaska in the now distant day when the Klondike was famous. Emulating that ablest of theologians, Father Salvator Brandi, whom he had known and revered in his Woodstock days for the fine imagination and ardent zeal he threw into the work of evangelizing the local countryside, this apostle of a later day swept back and forth across the Alaskan snows, in the shadow of the Pole, preaching the Gospel of Christ. Father Frank Barnum joined him in the perilous mission and maintained the tradition of Jesuit

missionary scholarship by publishing the first grammar of an Alaskan Indian tongue. Many others have followed. Thousands of miles to the South, Woodstock men have manned the Philippine missions. There beneath the tropics, they recently took up the apostle's burden, with no hope of material gain, nor thought of return. Elsewhere, at the moment in the Crimea, for instance, a Woodstock man heads the Vatican Relief Mission to the starving populations of Russia. Even in the island Empire of Japan, Woodstock men accompanied the party which reopened the old Jesuit missions and founded in Tokyo a Catholic university, and as part of his labors, one of them has lately held a post made famous by Lafcadio Hearn.

Thus, Woodstock history is lost in the wide field of the activity of its graduates. The least known of all Jesuit institutions in America, it is, beyond question, the most important. It is the base of the pyramid and gives strength and direction to the many lines which run to the apex. When it celebrated its golden jubilee it was the proud boast of its rector, on that occasion, that during fifty years when the spirit of rationalism had now and then crept stealthily into sacred precincts, not a shadow of doubt had ever rested on the orthodoxy of Woodstock. It has been a pillar of Catholicism in America. To-day the accommodations of 1869 have been outgrown. At times the question has been mooted of removing the college to a more populous centre, but financial or administrative difficulties have always blocked the way. It rests on the brow of a steep hill, by a stream which assumes dignified proportions as it flows to the sea. No one standing in the shade of the little railroad station which faces it and gazing upon the college would suspect its history. Yet if a balance could be struck for the usefulness of educational institutions to American life, Woodstock's rank would be high. The Nation and the Church are richer for the existence of Woodstock College.

College of the Holy Cross, Worcester, Massachusetts

THE STORY OF BOSTON COLLEGE

REVEREND W. E. MURPHY, S. J.

ON March 14, 1858, a boy named Thomas L. Whall, a pupil in the Eliot School, a public school situated on North Bennet Street, in the North End district of Boston, was severely and cruelly flogged by a master for refusing to recite the Lord's Prayer as worded in the Protestant Bible. The lad's example was emulated by other Catholic youths in the school, who showed a firm disposition of opposition to reading the Decalogue from the Protestant Bible and to chanting the Protestant version of the Lord's Prayer. The spirit of disquiet spread until every Catholic student rebelled against the direction of the schoolmaster that they take part in these religious exercises. The father of young Whall haled the schoolmaster into court, questioning his authority to punish the boy under the circumstances. The view of the teacher was shared by the court, and it sustained his action in chastising young Whall. This was the culmination of a series of similar indignities and injustices to which the Catholic boys of Boston had been subjected in the public schools at the time, and it aroused the entire Catholic population.

The 400 lads of Catholic Faith in the public schools were suspended from attendance until they should acknowledge their willingness to conform with the religious rules and customs then in force. The matter was reported to Bishop Fitzpatrick, and he advised submission, under protest, for the time being. Meanwhile, the Bishop sent a long letter to the School Committee, in the course of which he said:

"The undersigned * * * would first state, in general, that the objections raised by the Catholic pupils and by

their parents are not affected by scruples * * * They are serious and solid objections, founded in the individual faith * * * First, the enforced use of the Protestant version of the Bible. Second, the enforced hearing and reciting of the Ten Commandments in their Protestant form. Third, the enforced union in chanting the Lord's Prayer and other religious chants."

Practically no attention was paid to the letter of Bishop Fitzpatrick. The Catholic boys of the community were not attending school; they were debarred until they would agree to take part in the Protestant exercises. With no redress afforded by the court and with the School Committee unfriendly to their appeal, the question in the minds of the Catholic people was how to give the children of the Faith the elementary education to which they were entitled.

It was suggested that schools be established under Catholic authority. This was derided by the School Committee and the general public, for they knew that the Catholics were about the poorest class in the city at the time, most of the men being laborers and many of the unmarried women being domestics. But the scoffers did not understand the character of these people, nearly all of whom were of the Irish race. To provide for the instruction of the 400 Catholic boys who had been ousted from the public schools because of their stand for the rights of conscience, and to protect them against the law of truancy, the Reverend Bernardine Wiget, S. J., then the director of the Men's Sodality at Saint Mary's Church, North End, appealed to the parishioners, asking them to assume the cost and responsibility of the education of these youthful professors of the Faith.

Subscription lists were opened and the people responded generously. Funds in adequate amount were placed at the call of Father Wiget. A building was leased, teachers were engaged and books were provided. A school was organized to give a plain English education equivalent to

that taught in the grammar schools of the city. This, the first parochial school in Boston, was started with about 400 pupils.

Such is the origin of the Catholic school in Boston, for boys under the guidance of the Jesuit Fathers. But the work was not to stop with a grammar school. The Reverend John McElroy, S. J., who succeeded Father Wiget, seeing the possibilities of Boston's Catholic growth, determined to carry the idea to its logical conclusion and establish a Catholic college. The plan of Father McElroy was to erect a scholasticate and a church on what was then known as "Jail lands" on Leverett Street, West End, which was situated within the limits of Saint Mary's parish. This property was purchased for the purpose from the City of Boston.

Under the terms of a municipal law of that time, the inhabitants of a ward had the right to object to certain kinds of edifices being erected in their neighborhood, and refusing their sanction, such could not be built. The people of the Leverett Street district protested against the establishment of a Catholic school there, and the project was temporarily abandoned and the land sold back to the city.

Father McElroy then turned his attention to the South End, where the Catholic population had been increasing for a number of years, and where, in 1858, Saint Vincent's Orphan Asylum had been established in new and commodious quarters. Prejudice against members of the Faith was so strong that title for them to any considerable property in this section could not be obtained. Though narrow-mindedness among the Protestant elements of the community was the rule, there were always a few in high office who had a breadth of view and quality of heart that inclined them to give fair play to the Catholics struggling for the privilege of worshipping God according to the tenets of their Church. And so, with the aid of the then

Mayor, the Honorable Alexander H. Rice, who was later Governor of the Commonwealth, Father McElroy bought the land on Harrison Avenue which for years was the site of Boston College and is now the location of the Boston College High School and the Church of the Immaculate Conception.

Here ground was broken for the projected college in 1858. The Catholics generously gave of their small means, and this led to the grant of scholarships to the children of the poor who had the ambition and merit for education. In the Autumn of 1860 the scholasticate for the students of the Society of Jesus in the United States was opened in Boston College. Father McElroy, who had built the college, was now in his eightieth year, and though still hale and vigorous, withdrew from active service upon the completion of his preparatory work.

The first president of Boston College was the gifted Reverend John Bapst, S. J., the venerable priest who some years before, while caring for a small flock at Ellsworth, Maine, had suffered the indignity of being tarred and feathered by a Know-Nothing rabble. His qualities of mind and heart eminently fitted him for the duties of rector of the new house of studies, which he assumed in September, 1860. It was not until May 25, 1863, that the State Legislature granted the college a charter, thereby giving it the right to confer such degrees as are usually granted by colleges, with the exception of the degree of doctor of medicine.

In the Summer of 1863 it was decided to transfer the scholasticate to Georgetown, District of Columbia, the progress of the Civil War rendering communication with Boston very difficult. Boston College was then for the first time opened for lay students and on September 7, 1864, classes were organized under the new charter and twenty-two boys matriculated. It was an innovation in Boston's educational life which quickly demonstrated the college's

ability to satisfy a long-felt want in the community. Father Bapst in the meantime was preoccupied with the financial difficulties of the Immaculate Conception Church, which was attached to the college property. This was owing to the fact that the church had no parish attached to it. For some time it was thought that ultimately the sacred edifice would have to be given up to the Bishop to be converted into a parish church.

Father Bapst was president of the college until 1869, when he was succeeded by the Reverend Robert W. Brady, S. J., who remained in charge a year, being then called to a more important office in the government of his order. He subsequently became pastor of Saint Mary's Church, North End, and it was under his rectorship that the present magnificent house of worship was erected.

Father Brady was succeeded by the Reverend Robert Fulton, S. J., who was one of the greatest leaders that the college ever had. He was a man of rare literary attainments, of striking administrative powers and of singular energy, and under his prudent guidance the college greatly prospered. He was assigned to Boston soon after his ordination in 1861, and lectured on theology to the students of the Society of Jesus until the scholasticate was removed to Georgetown, and later to the College of the Sacred Heart, Woodstock, Maryland.

On the opening of the schools of Boston College for the first time to the public, in 1864, Father Fulton became the prefect of studies, and so thoroughly did he indentify himself with the educational work that he came to be considered as the founder of the institution. Extensive preparations had been made for months for the opening of the college. Father Fulton was aglow with enthusiasm. The College church had drawn to its services many of the well-to-do and prominent people; and it was felt that the college might enlist their support. His hopes ran high. The field was white unto the harvest. All looked bright.

But, alas! It was the old story over again, *"parturiunt montes."* The opening day came. Father Fulton stood at the small iron gate on James Street to greet the student body that in numbers, at least, if not in quality, it was hoped would respond to his expectations and the preparations made. The throng came. Twenty-five urchins marched in solemn file before him to form the nucleus of an institution which was to be one of Boston's glories. Father Fulton was disappointed. Who could blame him?

The occasion now called for the display of strong character. Though discouraged, he determined to push on to the goal. He reasoned, and correctly, that the frustration of his hopes was not the result of ill-will, but of indifference to, or rather ignorance of, the necessity of a Catholic education. The people had their public schools, their high schools, both Latin and English, with Harvard College close by for those wishing to follow a professional career. As for the religious training, the Sunday school was, they thought, quite sufficient. It remained, now, to bring home to the Catholics of Boston the advantages and necessity of higher Christian education.

The success his remarkable abilities met with is clearly shown in the ten years of his administration that followed. The fruits of his labors were wonderful. Degrees were first conferred by the college in 1877, under Father Fulton's administration. His zeal as rector of the Church of the Immaculate Conception was such that he had the satisfaction in 1875 of seeing that beautiful edifice consecrated, the first Catholic church in Boston to receive that distinction. In 1875 he went to Washington to remove the debt from the Church of Saint Aloysius and later became provincial of the Maryland-New York Province of the Society of Jesus, serving in that capacity six years.

Father Fulton had for his successor the Reverend Jeremiah O'Connor, S. J., whose fervid eloquence is still remembered. During his administration, military drill

was introduced into the college and the *Stylus*, the journalistic organ of the students, made its first appearance.

In 1884, the college welcomed as its president the Reverend Edward V. Boursard, S. J., a French scholar of high rank and a staunch supporter of higher education. When this able writer was called to Rome in 1887 to be secretary to the General of the Jesuit Order, the burdens of office were placed upon the shoulders of the Reverend Thomas H. Stack, S. J., an ardent student of the sciences. His untimely death cut short an administrative career of brilliant promise. He died before assuming any active direction of the institution, and the affairs of the college were placed in charge of the Reverend Nicholas Russo, S. J., one of the most eminent expounders of logic, metaphysics and ethics in America. He maintained a strong course in the college in those advanced branches.

The close of the year 1888 witnessed the return of the Reverend Robert Fulton, S. J., to the presidency of the college. So great had become the need for larger quarters that he broke ground for an addition which cost $250,000. He almost doubled the class room accommodations. The cares involved in the erection of the large section of the building on James Street shattered the health of this devoted champion of Christian education and forced him to give up his task. Father Fulton was the most eminent president the college ever had and he left an indelible impression on the institution. The Reverend Edward I. Devitt, S. J., a native of Boston, was appointed to complete the work of development so auspiciously begun by Father Fulton.

In 1894 the reins of government were placed in the hands of the Reverend Timothy Brosnahan, S. J., a man of keen intellectual powers and of broad experience. The number of students increased so rapidly that it became necessary for him and for his immediate successor, the Reverend W. G. Read Mullan, S. J., to devote the entire

building on James Street to academic purposes. Father Mullan and his successor, the Reverend William Gannon, S. J., made many plans to provide for the increasing numbers, but they were unable, on account of circumstances, to carry out their desires, and it was left to the Reverend Thomas I. Gasson, S. J., to continue the work of development.

Father Gasson's presidency marked a new era of expansion. In the past the growth, while healthy and steady, was at the same time slow; too slow for Father Gasson. In 1890 there were 290 students in both high school and college. In 1898 the combined attendance had increased to 450, and when Father Gasson assumed charge in 1907 the attendance was approximately 700. New ideas that came from the fertile mind of the talented and energetic president were put into execution by a brilliant corps of professors, and every department soon began to show evidence of remarkable growth.

Father Gasson had always cherished the idea of separating the college from the high school, and now convinced that the building would soon be too small for the expansion of the college, decided to select a new site for the college departments, devoting the old edifice entirely to high school studies. On December 18, 1907, title was passed to thirty-five acres of land in the Chestnut Hill section of Newton, overlooking the reservoir, as a location for the group of the proposed new Boston College buildings. The property was assessed on a total valuation of $187,000. The site faces directly on the boulevard on the north, adjoins the reservoir on the east, is bounded by College Road, Newton, on the west and Beacon Street on the south.

On the occasion of acquiring this property Father Gasson said: "The purchase of the land is the first step toward the building of the greatest Catholic college in America. In University Heights we have truly a magnificent site, one of the finest in the country, and we are

determined that the new university shall be planned and designed on such a scale that it will rank with the leading universities of the land."

The beautiful Recitation Building, planned to be the center of a group of twenty buildings that will ultimately comprise the new Boston College, was completed and ready for occupancy at the beginning of the college year in 1913. The second edifice, the faculty residence, known as Saint Mary's Hall, was finished in 1915. From the old college, the college classes were transferred in 1913 to the beautiful Gothic buildings at University Heights, Newton, and the numbers of students thereafter steadily increased.

The buildings are a triumph in architecture. The exterior impresses the visitor with its unusual beauty. The style is collegiate Gothic, combining simple but graceful lines. The edifices have been the object of great admiration and have been pronounced by architects, who have come from all parts of the country to view them, as being prominent among the finest college buildings in the world.

With the breaking of ground at Newton for the construction of the first of the group of buildings, the attendance at the college in the South End increased so fast that in 1911 the catalogue showed there were over 1,000 students in the combined schools. In 1912 the total enrollment was just past the 1,200 mark, more than 350 registering for the college, which is a striking contrast to the 150 in the four college classes in 1900.

On account of ill health, Father Gasson retired from the presidency of the college in January, 1914, and was succeeded by the Reverend Charles W. Lyons, S. J., then president of Saint Joseph's College, Philadelphia. It was during Father Lyons' administration that the Faculty Residence was built. He was transferred on July 20, 1919, to New York, and the Reverend William Devlin, S. J., then dean of the college, was appointed president. In this, the first year of the presidency of Father Devlin, the college

admitted over 800 students and the Boston College High School received nearly 1,300. This was a record at both these institutions. But they taxed the capacity of the buildings, and hundreds were turned away.

That the doors of higher Catholic education might not be closed against the thousands of young men of Boston and environs, and that the successful future of Boston College, based upon the glorious achievements of more than fifty years, might not be retarded, an appeal was made by Father Devlin for funds with which to carry on the work of expanding the college properties to meet the demands of the moment. He stated that the college needed a science building, a library, a gymnasium and a chapel. It would cost $2,000,000 to erect these. With the splendid coöperation of His Eminence, William Cardinal O'Connell, and the Catholic clergy of the archdiocese and the aid of hundreds of the leading citizens in all professional and business activities, the campaign for funds was opened in the early part of the Summer of 1921 and closed within a few weeks. It was a most pronounced success.

As a result of the campaign, ground was broken in the Autumn of 1921 for the Science Building, and it is designed to have it ready for use at the opening of the college year in 1923. The other edifices will be erected in due time. When the present plans are completed, the college will have a capacity sufficient to accommodate 2,000 students. The college buildings are located on the top of University Heights, Newton, overlooking the twin lakes that lie beneath. It is one of the most picturesque collegiate sites in the United States. The buildings, fashioned in the beautiful Gothic style, are often referred to as the "Oxford of America."

Four years of high school training and four years of college study span the period from earliest entrance until graduation, at the end of which time the student, matured to manhood, receives the degree of Bachelor of Arts and

proceeds to make his choice of a career. For the purpose of the Jesuit training here imparted is not to fit the student for some special employment or profession, but to give him such a general, vigorous and rounded development that he will be able to cope successfully even with the unforeseen emergencies of life and to make his mark in any career he may choose.

A graded course of studies is prescribed. French, German or Spanish must be studied by every student. English receives full attention; Mathematics, Chemistry and Physics occupy an important position. Distinctive features are the Latin and Greek courses and the devotion of two years to the study of Philosophy and of the Sciences. Instruction in Christian Doctrine is given in all the classes and the general relations of the knowledge acquired to man's moral and spiritual life is strongly emphasized throughout the course.

Besides these essential requisites of a classical education, Boston College works for excellence in oratory and in power of discussion. Debating societies flourish from the first year of high school to the end of the senior class at college. Intercollegiate contests are annual occurrences and the college has won many a victory in these lines. A list of fifty-three productions of Shakespeare's plays from 1867 to 1922 adequately indicates the zeal with which the study of Shakespeare is pursued.

In other words, Boston College strives most earnestly by its course of studies and by its training to mold a body of young men whose lofty principles of morality, keen intellects, well-stored minds, polished manners, will make them sturdy defenders of Christian ideals, noble and helpful workers in all walks of life, citizens of fearless integrity, men who will be both a glory to the Church and a strong bulwark to the State.

HOLY CROSS COLLEGE

REVEREND MICHAEL EARLS, S. J.

SEATED upon a hill which is geographically almost the very heart of New England, Holy Cross College looks out upon a noble landscape:—Packachoag, the Indians called it, "the hill of pleasant springs"; and "the City upon the hill" is the embellishing phrase with which her young poets and orators acclaim her on festive occasions. And Holy Cross has a more gratifying look beyond the horizons of the immediate landscape, as the college reads her programme of achievement across this country from ocean to ocean: for though East is East and West is West, the twain have met for fourscore years under the towers of Holy Cross. In the service of the Church, she names sixteen of her sons in the episcopacy, from the Right Reverend Bishop whose diocese is Maine to the late Bishop of Los Angeles; while six hundred of her graduates and about three hundred who entered novitiates and seminaries before graduation are upon priestly records: *Deo gratias!*

In laymen's activities for the nation, sons of this Alma Mater are distinguished in all the longitudes and latitudes of the country, over four thousand of them in the "admirable commerce" of the professions and in the no less serviceable commerce of the marts of physical industry. And in that special department which directly builds and maintains the life of a nation, namely in legislation and in laws, Holy Cross, as yet only a young octogenarian, already has her praises in all the gates,—her sons who have honored the halls of Washington, others who have been Governors, others high in the judiciary of many States,

and some who have held legal posts along a line from the Corporation Counsel of New York City to the District Attorney of Seattle.

Glancing back at the opening pages of the annals of the college which is now a national name, one reads a history that is marked from the very outset with high purpose, abetted by episcopal zeal and generosity, and by zeal, generous in its coöperation, on the part of the clergy and the laity. Their crusade for opportunities in Catholic education over-measured the limits of their humble purses: they wrote a chapter of heroism in the record of American endeavor and achievement. The second Bishop of Boston, Benedict J. Fenwick, is at the head of the list, though in the grateful chronology, Father James Fitton was his forerunner in Worcester. Bishop Fenwick, from his Cathedral of the Holy Cross in Boston, had set his eye on prospects for schools. Benedicta in Maine still holds the memory of a beginning which he made there, a school which he called Holy Cross. Then came the realization of a more promising prospect. Father Fitton, in 1838, had built upon Packachoag in Worcester the little Seminary of Mount Saint James: in 1843 he presented the building and sixty acres of land to Bishop Fenwick. *In hoc signo vinces,* said the legend of Constantine's *labarum:* hither the sign and the name of Holy Cross came with Bishop Fenwick. He presented the property and the prospect to the Jesuits. And here Holy Cross now stands with its splendid buildings, amid campi and terraces of a hundred and sixty acres, confident in its present and hopeful of its future under the inscription, *In hoc signo.* Those early forbears of the college are daily names upon the hill. Fenwick Hall is a forum and theatre for debate and drama, and Fitton Field, in itself a magnificent picture, is a synonym for distinction in the college world of athletics.

With no uncertain voice the college stated its purpose and curriculum at the very outset. The first Catholic col-

lege in New England was making an announcement which thrilled the ardent children of the Faith. Indeed, the secular part of the nation, too, when it read aright the announcement, should have acclaimed this bulwark of culture and citizenship. Echoes from the ceremony of the laying of the corner-stone, June 21, 1843, Bishop Fenwick being the celebrant, came from a diversified press and heartened the little band of pioneers. "It is an institution," said they, "devoted to the advancement of the arts, the cultivation of the sciences, and the promotion of patriotism, morality, virtue and religion." Here was a report that was Catholic and catholic for the nation; and it is worthy of note that of the first group of students to enter Holy Cross, five were Protestant, attracted from the South and West by that programme. Indeed, it is imperative to state this against a loose legend which says that non-Catholics may not enter Holy Cross. And if a document is needed to certify that Holy Cross strove and strode for the achievement of its generous prospect during its first decade, there is a masterly essay by the distinguished Orestes A. Brownson to consult in his famous *Review*, an essay which is supported by that fact that Brownson's three sons were graduated from Holy Cross, one of them, the late Henry F. Brownson (A. B. 1852), being reputed "perhaps the most learned man in America."

A decade had not passed before the college faced a disaster, one which might have been sufficient to change the course of events. But there were hands and hearts of more than natural courage to face it and make new towers of learning arise above the ashes of the old. On the afternoon of July 14, 1852, eight days before the annual Commencement, fire destroyed the entire central building; a fragment in ruins remained as a background, not of futile regrets but of renewed hopes. The college diary of that desolate day has a page worthy of repetition, for it interprets the *morale* which runs like a golden thread through

the entire history of the college: *"Jam quid nobis supererit? Deus pro nobis. Ipse est qui mortificat et vivificat. Omnia incerta et dolore plena: sed alacres simul omnes."* In that uncertainty God stayed certain, and the little band of educators went with alacrity to the task of reconstruction. If Holy Cross rejoices in a title, "Mother of Bishops," she also recognizes with filial gratitude the fatherly solicitude of the episcopacy in her regard. The successor of Fenwick, Bishop John B. Fitzpatrick, immediately led the way to zealous coöperation; a record, though sere and frayed, still lingers in the archives containing the names of contributors in that "drive." A year elapsed before the classes were in operation again: on October 3, 1853, an enlarged and remodelled building received them.

Another incident, one whose adverse conditions lasted longer, deserves to be noted as one of the milestones in the course of religious bigotry. Application for a charter was made to the State authorities in March, 1849; the first class was prepared to receive degrees. But the majority of the Legislature would not allow Massachusetts to grant a charter to a Catholic college. It is a black fact to have to relate of those who constituted the voice of Massachusetts at the time, but it is not without some gleams of relief inasmuch as it served to display the broad sympathy of many non-Catholic citizens, who opposed the prejudices of their confreres. Opposition also brought forward and enlarged the determination of the friends of the college. Heaping insult on injury, slant-eyed prejudice became more active. During the presidency of Father Blenkinsop, who as scholar and gentleman was beloved by all denominations, the notorious "Smelling Committee" was authorized by the Legislature, "headed by Mr. Hiss," to visit certain Catholic institutions, suspecting them of immorality and treason. One marvels at the quiet kindliness with which a record speaks of that ignominious insult: "This silly intrusion and the spirit which originated it was rebuked by the liberal

sense of the citizens of Massachusetts. The authors have sunk into merited oblivion." One pauses to add, however, that the lineal descendants of that clan endeavor in every generation to emerge from that oblivion. War times give a pause to such prejudice, and for a time confine the stalking ghost. This consequence or aftermath of a war is found in the college diary: "The sobering influence of the Civil War caused all difference of opinion in regard to the college to be set aside." The charter was obtained in 1865. Georgetown College had conferred the degrees upon all the graduates from 1849 to that year.

Reviewing the incident of this legislative refusal, notice should be taken of the keen interest which Governors of Massachusetts bestowed upon the college. Unforgettable is the steady friendship of Governor John A. Andrew, "the war Governor," who fought earnestly for Holy Cross during those "dark ages." His successor, Alexander H. Bullock, who as Speaker of the House had presented the petition for a charter, stood foursquare during the issue, and at the Commencement in 1868, he said that he had been "deeply impressed by the manner in which the friends of the college exhibited a patience which under other circumstances he would hardly have dared to expect from many Christian denominations." It was a Governor, too, Oliver Ames, who in 1887, founded the first scholarship at Holy Cross; and in our day the college adds to the list the magnificent remembrance which the late Governor Curtis Guild, Jr., made in his will. Finally it is pardonable to pause to mention that the first Catholic Governor in the history of Massachusetts is the distinguished son of Holy Cross, a "national figure" now, David I. Walsh, '93.

Again, reviewing that "Civil War period," before we come to enumerate achievements of the college in the field of education, a page of distinguished names proves that Holy Cross men were in the front ranks on the field of honor. Here are names and the years of their entry upon

the college records, of men that rose to distinction in the Army and Navy: Rear Admiral Richard Worsam Meade, 1845; Major Henry F. Brownson, 1844; General Michael T. Donohoe, 1851; Colonel Francis A. Lancaster, 1851; General Patrick Robert Guiney, 1854, (whose memorable life is recorded in a chapter of letters by his noted daughter, the late Louise Imogen Guiney); Commodore Jackson McElmell, 1849; and General Frank C. Armstrong, 1845, who was with his family and State on the Confederate side. There is no "service record" to accentuate the memory of other Holy Cross boys who were men of the line, the many who were "Kellys and Burkes and Sheas," brothers all with that later list who are recorded in the splendid book published by the college at the close of the World War, a list of nine hundred and sixty Holy Cross men, twenty-four of them having died in service. Among the "gold stars" let it be said that the first American chaplain to offer his life in the Navy was Father Simon A. O'Rourke, '13, and the last to die on "the field" was Father William F. Davitt, '07.

Contributing to the nation in the field of letters, Holy Cross has some names that are notable for record and reminiscence. If they are few, it is to be remembered that opportunity for fulfilling the promise many more gave in belles-lettres during college was limited in the case of the young graduates by the demands of more imperative vocations; pioneers of fortune do not court the tops of Parnassus, and busy toil has been the lot in life of Catholic college men for the past century. Among the names that Holy Cross gave to American letters are those of the sons of Brownson, Henry F. the most notable; of Charles B. Fairbanks, the classic "Aguecheek," *redivivus* in our day as "My Unknown Chum"; and the beloved Father Daniel E. Hudson, C. S. C., editor of the *Ave Maria,* and dean of Catholic editors. Though the college may not claim as its graduate the novelist, Father John Boyce, who was a Canon Sheehan and Monsignor Benson to his day, it had

intimate associations with him, being a sort of *sanctum* for this creator of a splendid trilogy of novels. Bishop Healy, Patrick Egan and Father Richard McHugh, poets who had the technique of Longfellow and the fervor of Adelaide Proctor, have left little volumes with a half-century's imprint on them; and of other young aspirants in the earlier Holy Cross, Louise Imogen Guiney might have written what she says about her own father, General Guiney, when at Holy Cross: "His verse was somewhat Byronic and super-romantic, as all verse of *les jeunes* was at any time between 1830 and 1860; but his little prose sketches, some of them written, like Winthrop's, on the march, are capital reading; terse, vital, and graceful."

In our present-day circle, the list of writers of national fame has grown apace, notable among them being the distinguished Franciscan, Paschal Robinson in historical literature, Henri Bourassa of Canadian letters and leadership, Joseph F. Wickham and Joseph J. Reilly in the essay, John H. Hearley and Richard A. Reid in journalism, and the Reverend Bernard F. J. Dooley, Arthur Somers Roche, James W. Fitzpatrick, Irving T. McDonald and Neil Boyton, S. J., in fiction. Contributors to the department of class-room texts are Thomas B. Lawler of the Ginn Company and John A. Fitzgerald, the collaborator with Ernest Dimnet in Paris; and it is fair to add several didactic treatises done by Father F. P. Donnelly, S. J., while he was on the Faculty. Another of the Faculty contributors to literature was the late Reverend Terence J. Shealy, S. J., who during his scholastic days at Holy Cross in the '90s was an inspiration to endeavor and achievement. If his genius is best known during recent years as a "Retreat Master" to thousands of men along the Atlantic seaboard, his regency at the college thirty years ago created a stir that grew into a wide and deep motion in letters at the college. The *Holy Cross Purple,* a monthly journal now known across the continent, made its excellent début under

his invigorating supervision. The two books, *Acroama* and *Eutropius*, were published by his literary classes. He wrote two plays and directed their performance, one in Latin, "The Sybil," and the other in Greek, "Eutropius," which called forth editorial comment from journals in England and Greece. Harvard and Notre Dame had presented a Greek play in an earlier decade, but Holy Cross stood forth as the creator and performer of the first original Greek play presented in America.

In other dramatic work, outside of the class performances in study, Holy Cross has an almost unbroken record in presenting annually a Shakesperean play. During the past year (1923) the students played *Hamlet* and *Macbeth* in Worcester, Providence, Holyoke and New York City. Elocution and public speaking had their due emphasis, and the energetic skill of such directors of this department as the Reverend Charles C. Jones, S. J., aided a long line of aspirants who are to-day noted in the pulpit and on the platform, in sacred and in public oratory, in the drama and in theatre management. To call but one place to witness, Washington answers with the speeches of Senator David I. Walsh and of Congressman Ambrose Kennedy; and in clerical places the list is legion of those who have served the Cause and Causes through oratory. Take as examples, the late Bishop Thomas J. Conaty, and the president of the Alumni, the Reverend James J. Howard. And on the Faculty portion of this distinguished list, national repute holds the names of Fathers Ryder and Maguire, rectors in the early decades, and Father Dinand of the past decade. "The priest from the college" was a phrase throughout New England in the missions of seventy-five years ago. Two little stones at the head of the college cemetery bear the names of two of that early band of Jesuits, Fathers Sacchi and Logan. The former, a linguist and a type of zeal, "cheerful and chirpy," says an old diary, administered to Canadians, Poles, Russians, French and Germans. Father

Logan's "parish" extended among the English-speaking Catholics from Worcester to New London.

Holy Cross contributors to national service in the medical profession are laudably known across the country. It is not as with a phrase out of a college catalogue that mention is made of the extensive scope given to chemistry, biology and physics at Holy Cross: these departments are in a thorough measurement and equipment. Many graduates from these classes are now professors in other colleges; and, not to go beyond one list, four of the "chiefs" of distinguished hospitals in Massachusetts are sons of the college, Doctors Bottomly, Fallon, and Edward J. and Stephen A. Mahoney.

In the student life at Holy Cross, aside from classroom and athletic activities, the outstanding feature is, what is called in truthful description, "the democracy." The phrase is indeed a noble measurement of the student life: in more senses than one the Holy Cross boy, whether of limited or enlarged finances, lives "in commons." The best that the college can give is equally at the command of all. Observers, who are not associated with the college in any especial way, have paid tributes to the social spirit among the students at Holy Cross, "the democracy," stated before, a spirit that is largely responsible for the zealous loyalty of students and alumni to their Alma Mater. The hill of Packachoag enjoys, as we said at the outset, a noble panorama; the campi and terraces, the towers and halls are a delectable scene; but, as old as a sentence from Pericles and another from Demosthenes, the saying abides that a city's glory is not its walls but its men, their worth and their character; and it is on this ground that Holy Cross stands, modest in a great pride in the democracy and loyalty of her sons.

Three Jesuit names, as the builders of the modern Holy Cross, are called forth for praise wherever alumni meet for "auld lang syne": Father Joseph Hanselmann, who

was a synonym for fairness and the expression of student democracy; Father Thomas F. Murphy, who advanced the academic interests of the college to a thorough presentation in the collegiate world; and Father Joseph N. Dinand, who invigorated the high ideals of student life and enthused the ardor of the alumni to a degree of loyalty which is second to none in the country. Father J. F. Lehy and Father Thomas McLaughlin are names that every Holy Cross man will include in this paragraph.

To the future the college unfolds her old banner,—royal purple in color, and inscribed with the *Sign* that conquers. In the past twenty-five years, three Halls have been added to the "City on the Hill": Alumni Hall in 1905; Beaven Hall, the gift of Bishop Beaven and the priests of the Springfield diocese in 1912; and Loyola Hall in 1922. During the Diamond Jubilee year, an informal campaign for a new Chapel was projected, but the War conditions deferred the fulfilment of the plan: now (1923) the splendid edifice, a picture in the campus scene, is added to the high service. Through the insistent enthusiasm of the Alumni, a formal "drive" for building funds was successfully launched and campaigned in 1920, during the presidency of Father Carlin. Notable among the executives and orators of that movement were Bishop Murray of Hartford, Father Howard, president of the Alumni, Senator Walsh, campaign chairman, Father Dinand and Harry S. Austin of the New York Chapter: and the bishops and priests and laity in all the Holy Cross territories were kin to the clan that held up the hands of Fenwick and the earlier Jesuits.

At every assembly at Holy Cross, in the halls or on the campus, it is inspiring to see the multitude stand with heads uncovered and sing the "Alma Mater Song," a song that is true of her past and present, and, *Deo favente,* shall be of her future:

O, hear thy sons in happy song,
Holy Cross, O Holy Cross!
Thy sons are loyal, true and strong,
Holy Cross, O Holy Cross!
Thy purple banner floats on high,
While songs of praise ring to the sky,
Thy honored name shall never die,
Holy Cross, O Holy Cross!

A SHORT SKETCH OF GEORGETOWN UNIVERSITY

REVEREND PETER V. MASTERSON, S. J.

IN the year that General Washington was elected President and the wheels of the lately constructed Federal Government began slowly to gather motion, the first Catholic College in continental United States was established at a spot overlooking the Potomac River, within the city of Georgetown.[1] The Capitol of the United States had not yet been moved to the impressive position it now occupies, within sight of the new college, and the city which it to-day dominates was a fanciful conception in the minds of a few, if indeed it had yet been thought of as the seat of the new National Government.

The proposal for the erection of the first Catholic College originated with John Carroll, afterward Archbishop of Baltimore, but at the moment Prefect Apostolic of the Church in the United States of America. Bishop Carroll came of a distinguished family of landed gentry of the old Maryland Colony and had been educated principally in Europe, where at the age of eighteen he entered the English Province of the Society of Jesus. Following the traditional course of studies of the Jesuit Order, he reached the term of his training in 1769 and was then ordained to the priesthood. He had, however, scarcely embarked on his career as a Jesuit, when political intrigue and machination accomplished a deed which had engaged the attention of European diplomacy over a period of a century, and the young Jesuit, with his colleagues in many lands, was forced to view in helpless sorrow the suppression of the powerful Order of which he was a member, successively by the various Governments of Europe and finally by the Papacy itself.

[1] Georgetown became a city by an Act of the Maryland Legislature in 1789.

The destruction of the Society was as complete as it was ever to be by the year 1773, and it left John Carroll free to return to his native land. This he did in the following year, taking up his ministerial duties in the Maryland Colony, where, because of his name and personal qualities, he came in a short space to enjoy considerable influence. In 1776, with his cousin, Charles Carroll of Carrollton, Samuel Chase and Benjamin Franklin, he went on a mission to enlist the help of the Canadians for the Revolutionary cause, and throughout the bitter struggle he distinguished himself as a genuine patriot. In 1784 he was made Prefect Apostolic by Pope Pius VI and given complete ecclesiastical jurisdiction in the Thirteen Original States. This was an important step for the Catholic Church in the United States, the first towards the establishment of an independent Hierarchy and the last in its severance of relations with England, whose Vicars Apostolic had ruled the Church of the Colonies since the time of King James II.

Very naturally the new Vicar turned his attention to the question of education. A strong Catholic body, to occupy its legitimate place of prestige and influence in the counsels and achievements of the new Commonwealth then forming, required clerical and lay leaders who were soundly and liberally educated. Even previous to his appointment as Vicar Apostolic, Bishop Carroll had written to an interested friend in England: "The object nearest my heart is to establish a college on this continent for the education of youth, which might at the same time be a seminary for future clergymen." (Carroll to Plowden, 1783.) But for almost a decade, small hope for success was entertained and Carroll was forced to send his novices either to sectarian colleges in the Colonies[2] or abroad to Saint Omer and Liège. Meantime, too, nothing was being accomplished for the education of Catholic laity. The truth was that only a

[2] Almost all the early American colleges were founded by religious denominations.

small percentage of Catholics ever sought higher education.

To remedy these conditions and so to raise his people from the despondent and even despised social position in which the end of the war found them was the task Bishop Carroll had in view when he spoke of establishing a college on this continent for the education of youth. In the first General Chapter of the newly organized Vicariate, held in 1783-84, the scheme was broached and favorably received by the great majority present, and between this date and the convocation of the second Chapter, plans quickly matured. Thus, at this second meeting in 1786 resolutions were adopted by the Vicar and his clergy "that a school be erected for the education of youth and the perpetuity of a body of the clergy in this country." It was decided that in order to raise the necessary funds a general subscription should be opened immediately, and Catholics in America, the West Indies and England, be invited to contribute to the undertaking. The General Chapter itself, in order to give initial impulse to the movement for funds, forthwith appropriated one hundred pounds sterling, which sum was to be secured by the sale of a "certain tract of land." It so happened that this land had formerly been the property of the Society of Jesus, and at the moment of the Papal suppression of the Order passed into the hands of the diocesan clergy, that is, into the custody of the ex-Jesuits themselves, for in 1773, in Pennsylvania and Maryland, only Jesuits were ministering to the spiritual wants of the Catholics. When, therefore, the Maryland Chapter voted a sale of land, the proceeds to be devoted to the erection of a college, some former members of the Society, now sitting in the Chapter, were manifestly worried about the justice of the measure [3] and made a show of opposition.

[3] The validity of Bishop Carroll's argument was not altogether certain. The fact was, in 1786, that the former properties of the Society were considered as being held in trust and did not until 1792 formally change hands, when the title was vested in "The Corporation of the Roman Catholic Clergymen."

Bishop Carroll quickly silenced their scruples. He pointed out that theologians unanimously taught that death extinguished all rights to property (and certainly the Society no longer existed), and in the event of the restoration of the Society the college would "be surrendered into her hands."

It was also decided at the meeting of the General Chapter in 1786 that the new school should be erected in Georgetown in the State of Maryland. Contributions were received from certain Catholic friends of Bishop Carroll in England, and the Congregation of the Propaganda itself, after approving the plans for the new college, through the Cardinal-Prefect, Antonelli, voted an annual subsidy of one hundred scudi for a space of three years. Thus, Bishop Carroll was able to write to Father Plowden in the early part of 1788: "We shall begin the building of our Academy this summer. . . . It will be three stories high. . . . On this academy is built all my hope of permanency and success to our holy religion in the United States."

The original plot of ground comprising one acre and a half was acquired in January, 1789, but it was not until more than two years later that William Gaston of North Carolina, afterward a distinguished member of both bodies of the National Congress, entered Georgetown as its first student. He was quickly followed by students from many quarters of the East and South, and in 1795 it was found necessary to erect a dormitory building to accommodate the increasing numbers. This structure, known as the North Hall to distinguish it from the South Building, still remains in a satisfactory state of preservation, and forms the sole link of the present institution with the original foundation. In a mysterious way, in physical appearance, as well as in song and story and pleasant recollections of generations of students, the "Old North" has gathered to itself most of the tradition and antiquity of Georgetown. Prominent officials of the Federal Government and eminent Americans and Europeans from every walk of life, in the century and

a quarter of its existence, have often stood upon its porch, as upon a national stage, and addressed the Georgetown student body and its friends, concerning the high ideals of service to God and Country. Once, tradition says, after the destruction of the Capitol by the British in 1814, the building was employed as executive headquarters for the National Government, and within the recollection of the present students a long succession of memorable events has been closed by the presence of Marshal Foch.

Compared with most other American institutions of higher learning, the physical expansion of Georgetown has been very gradual. Of all the present-day American colleges which take their origin from Colonial days, Georgetown, with William and Mary, can alone point to relatively small proportions in the somewhat secondary elements of brick, mortar, granite and marble, in the apostleship of education. For all that, hidden in her halls and museums are scientific and art treasures of great value, and the present group of buildings, notably those of the undergraduate department, occupying one of the commanding hills on the outskirts of Washington City, forms an imposing pile and is a spectacle which delights visitors to the National Capitol.

Following the completion of the North Hall in 1808, building operations were suspended until 1842, when through the efforts of Father James Curley and under the administration of President Ryder, the Georgetown Astronomical Observatory was erected. This institution slowly advanced to a position of sound scientific reputation among astronomers and in the course of the century had as its directors Curley, Sestini, Secchi and Hagen, all of whom added to the sum of human knowledge. Later other additions were made to the building accommodations, for Georgetown in the first half of its existence was the only Catholic college in the land which had the facilities for administering a complete college curriculum, and as a con-

sequence, its student body slowly increased. This growing interest in Catholic education had an expansive effect upon the perspective of those whose duty it was to direct the destinies of the college, and when the opportunity for the establishment of a Medical Department was presented in 1851 to President Ryder, by certain well known Washington physicians, he enthusiastically accepted it.

This, of course, was manifestly a step into the field of University education, rendered possible under the charter of Georgetown, first granted by Congress to the President and Directors of Georgetown College in 1815 and later reenacted in 1844 to contain a more explicit grant of academic authority. In 1855 the Graduate School, which up to this point had enjoyed a somewhat desultory existence, was thoroughly overhauled. The curriculum was redrafted, the school itself restaffed, and what was most important, a definite administrative control and adjustment effected with the undergraduate department of Arts and Sciences.

These efforts to expand were continued, and in 1870 the Reverend Bernard Maguire, then Rector of Georgetown, announced at the annual commencement that "we are about to enlarge the functions of the institution by the establishment of a law department"; and that "this completes our course as a University."

Yet this statement by Father Maguire that the goal had been reached was not entirely correct. In 1870 University education, in what may be called its plan of operations, had not broken completely with the past, and the traditional notion that instruction in Medicine, Law, the Arts and General Science constituted the adequate function of the University was generally accepted. It was not, therefore, until many years after, when Dentistry had settled itself into the intelligible mould of a science, that Georgetown, (in 1901), extended its arms to embrace the Washington Dental College as a legitimate department of the University. Since that important event only one other

addition has been made to the University family, the establishment in 1919 of the Georgetown School of Foreign Service. This youngest child, as often happens in human families, has proved the most interesting of the varied University group. Following close upon the conclusion of the World War, the institution of the Foreign Service School was a venture which emerged in startling outline from the lessons learned in that stupendous struggle. To both business men and educators, as well as, and perhaps principally, to Government officials, it was clear that America had failed to take advantage of Germany's enforced retirement from international trade chiefly because there was neither the courage to face the situation nor the trained personnel to carry effectively into operation any plans which might be devised. To answer this challenge, the University faculty, supported by men prominent in the Government service and the industrial world, founded the Georgetown Foreign Service School. It is a new departure in University education, in a sense a complete deviation from type, and its development is being closely watched in many quarters.

It should be added here that in 1896 the first foundations of the Georgetown University Hospital were laid and in the succeeding years several additions were made to the original building. It is a modern plant under the supervision of the Sisters of Saint Francis and has won its way to an excellent position largely through the self-sacrifice and skill of these Sisters, and through the generosity and loyalty of many, great and small, of the medical profession in the District of Columbia. One other institution was established and attached to Georgetown University in 1911, the Seismological Observatory. It is, perhaps, in the scientific world, the best known earthquake station in America.

These were the principal steps in the external growth of Georgetown University, from the obscure Academy serving the needs of the few thousand Catholics scattered along

the Atlantic coast to the powerful University of to-day, whose graduates are literally in every quarter of the globe and whose service, purely on its own merit, has been extended to every race and creed. In 1797 there were thirty-one students in the College; in 1857 all departments showed an enrolment of 333, while in 1921-1922 there were approximately 3000 students on the University lists.

This was growth that Bishop Carroll never suspected at the opening of the College in 1791, on which occasion he wrote to Father Plowden: "The Georgetown Academy will be opened in a few days; but not so advantageously as I had hoped."

In the beginning the problem of administration vexed the Bishop and he bombarded his friends in Europe with letters in an effort to obtain a suitable man to head the new college. In the end the Reverend Robert Plunkett came from England to accept the post. Since Father Plunkett, Georgetown has had thirty-six presidents, and many of these executives have had distinguished careers. When the Society of Jesus was reëstablished by Bull of Pope Pius VII, Bishop Carroll transferred complete charge and ownership of the College to the Jesuits. Its permanence by this time was assured and it had already entered upon an epoch of slow development. It was, particularly for the South, without a rival in the Catholic educational field, and the fame of its Jesuit instructors, the prestige and sound scholastic tradition the Society itself possessed, attracted as well many Protestant students to Georgetown. In this respect it is difficult to estimate the full influence of Georgetown upon the Protestant population of the United States. Hundreds of Protestant students, and since the inception of the University schools, thousands of these young men have passed through the academic mill at Georgetown, and before their eyes have seen unfolded the strong faith, the high idealism, the rigid moral code of Catholic education, and have returned to their homes to

tell the story to other thousands. In this manner the Catholic Church is more truly known and its distinctive type of education sincerely respected.

With the coming of the Jesuits in 1806 and the rehabilitation of the Order in this country, a steady supply of properly trained professors was guaranteed to Georgetown. It was congenial work for the new faculty to invest the institution with that pecular plan of collegiate instruction, the *Ratio Studiorum,* which had given title to the Society of Jesus in the previous two centuries as the leading educators of Europe. This well-known programme of education is one of the greatest single contributions ever made to the science of pedagogy. It is very detailed and specific, both as to method and content, and embraces the whole dominion of intermediate and higher education. It is not, however, inflexible in its application and indeed, without violence to the principles underlying it, has been substantially modified. It was originally drafted in 1584 by six learned Jesuit professors, after a close and prolonged investigation of the whole educational situation. In 1832 the *Ratio* was revised and since that date has remained intact, though many official decisions have given a wide interpretation to its provisions. Thus the Twenty-third General Congregation (legislative assembly of the Society of Jesus) specially recommended the study of natural sciences, of which the early *Ratio* in the spirit of the age had taken slight account. Drawn up when the full tide of the humanistic movement had not yet spent itself, the *Ratio Studiorum* very naturally placed the emphasis upon the cultural sciences. And yet it is a mistake to imagine that Jesuit education has not been alive to the new obligations which the inductive, scientific method of the nineteenth century has imposed upon all professional education. The *Ratio* proved, in meeting the test, that it was not an inflexible plan drafted to answer the demands of a particular period, but that it could keep perfect step with progress in human knowledge. As a

system of study it has been much admired by non-Catholic educators, and many of its more excellent points have won their way into strange places.

It can be briefly described here by saying that it is first of all a system worked out at a moment when the whole philosophy of education was seriously threatened. It contains innumerable practical rules for teachers and provides for careful supervision of the courses and classes, which insures efficiency in the case of instructors of even moderate talent. The arrangement of subjects secured a combination of literary, philosophical and scientific training. The *Ratio* places insistence upon a few well-related subjects, taught thoroughly, rather than spreading effort and dissipating its force over an extensive field. To secure thoroughness frequent repetitions are held in all classes, and, throughout the college course, with few exceptions, the *teaching,* in preference to the *lecturing* method, has been the approved programme. Perhaps the unique feature of the system, tactics employed in almost every detail of the schedule of studies, is the Prelection. This consists of a complete explanation or translation, as the case may be, on the part of the professor to his students, for which they are responsible in a succeeding class by way of repetition, composition or disputation. No device has been subject to more discussion, though it may be noted here, in proof of the naturalness of the Prelection, that modern educators who have never so much as scanned the pages of the *Ratio Studiorum* have unconsciously adopted its practice.

This summary statement of the character of the *Ratio Studiorum* has been incorporated here because, at Georgetown College, as in other Jesuit institutions throughout the world, the *Ratio* has been the basis of the educational structure. Up to the present time it has borne every additional burden of educational growth without shock, accepting the new branches of study which modern inves-

tigation has created, adjusting them snugly into its complete plan, each where it will most aptly perform its appointed function. With the results of this system, there has been general satisfaction on the part of the Jesuit professors engaged in it, and the conviction is cherished that it is still the most effective *modus studiorum* available. It should be clearly understood that the *Ratio* is also a disciplinary code and that religious training is its foremost object. It seeks to train and form the human mind by a gradual and harmonious development of the various faculties of the soul, and it hopes, therefore, to convey what has been traditionally known as a cultural education. This system of instruction has consequently never prevailed in the professional schools of Georgetown University, for it was outside the scope of the *Ratio Studiorum* to engage in specialized training. Thus Georgetown, in its undergraduate courses, has aimed to introduce the student into a rich field of general thought, so that on entering life he may possess sufficient mental development and equipment to take an intelligent and active interest in all that concerns himself and his fellow man. This is to live life ardently and fully, and in so far as it stimulates one to the proper observance of his obligations towards God and his neighbor, it is an adequate concept of a liberal training in the arts and sciences.

The tangible result has been that Georgetown has invariably blazed the path for the advancement of Catholic education in the United States, and otherwise, through the admirable lives and achievements of her professors and graduates, left an impression on the public life and thought of the country. In 1849, when the General Court of Massachusetts refused a charter incorporating Holy Cross College and empowering her to grant academic degrees, the faculty of Georgetown College came to the assistance of this pioneer Catholic College in New England, and for more than twenty years thereafter students of Holy Cross were graduated as

of Georgetown College. In 1853, when Loyola College, Baltimore, was established, it drew largely upon the Georgetown faculty for its professors and received valuable aid and encouragement from President Maguire of the University; and during the reconstruction days following the Civil War, Georgetown itself served for a short period as a *Collegium Maximum* for the training of the scholastics of the Society of Jesus in the higher courses of philosophy and theology, before this institution was moved to its present location at Woodstock, Maryland. In other instances, too, particularly in the case of the many Catholic day colleges along the Atlantic Coast, in which a large percentage of the present generation of Catholic young men is receiving instruction, Georgetown has had a beneficent influence.

But also beyond the Catholic household, the lively presence of Georgetown in University circles has been felt and appreciated. So long ago as 1889, when the progress of the last thirty years was only fondly imagined, the college, on the occasion of its centenary, received sincere marks of appreciation from the largest universities in Europe and America, testifying to the important place she occupied in American education. For Georgetown, in her concept of the university as an integral part of National life, had been very broad and had always shown a disposition to meet the real needs. This she had accomplished without sacrificing classical tradition or Catholic doctrine, and on her one hundredth birthday she was quite justly the pride of the Church in the United States. Twenty-five years later she had acquired even greater influence and power. Could the illustrious Founder, or the indomitable builders of Georgetown, who had followed their leader at intervals during the century and quarter, have returned to hear their praises sung, all alike would have been struck by the magnificence of the scene and the sense of power of which it was but the symbol. Carroll would have realized his pious wishes were prophecies; and James Ryder, Ber-

nard Maguire, Patrick Healy, men whose lives and work compassed a century and a continent, would have thrilled with the triumph of the occasion. The Reverend Doctor Peter Guilday, in his recent work, "The Life and Times of John Carroll," has hardly overstated her claim to fame when he describes Georgetown as "the greatest of all the Catholic educational institutions in the United States."

And yet Georgetown has been until very late years a small college, and is even to-day a poor college, without endowment. Her struggle has been a reflex of what the Catholic Church in the United States has experienced, growth and expansion without the subsidy of financial power. Without money, in the mid-nineteenth century the Georgetown Astronomical Observatory was among the best known on the American continent, and its early Italian Jesuit directors, exiles of the revolution of 1848, were highly respected by men of science everywhere. In late years, but again without appreciable funds, Seismology has assumed the primacy in scientific research. In Law and Medicine, also, Georgetown scholarship has distinguished itself. The School of Medicine is entering upon the last quarter of its hundred years of existence, and it has every reason to believe that long before the cycle is complete it will be among the best equipped medical schools in the country. Georgetown Law School, the other important arm of the University, stands high among the ranking institutions of the United States. Because of the high-grade legal talent, the National Capitol inevitably summons to its aid the school has rarely faced the predicament of being unable to secure a capable professor for any of its posts.

This progress, then, is a monument to the courage and single-minded purpose of the leaders of Georgetown, in the face of great odds and without financial endowment beneath the magic touch of which many, many difficulties would have vanished. In the Arts, in Science, notably in Law and to a lesser extent in Medicine, the graduates of the

University have dispersed to every section of the continent and to foreign parts, where their lives and work have made American history richer in deeds of achievement. In every struggle since the Revolution, Georgetown men have gone to war and died with honor upon the field of battle. And of the many unique tasks which the University has been called upon to perform, it is prouder of none than its part in the late war. To a striking degree on this occasion, chiefly because of its conspicuous proximity to official Washington, it successfully articulated Catholic thought and National action, and so interpreted in unmistakable terms for many an unbeliever the truth that between Catholicism and Americanism there is neither conflict nor compromise, for they complement each other. In truth, this has been the mission and always the endeavor of Georgetown. Archbishop Carroll had conceived Georgetown College as a bulwark of Church and State in the only possible union of these two institutions under the American Constitution; and in the last decade of her history, perhaps, more than in any previous epoch, Georgetown has staunchly supported, and thus delicately united both.

THE STORY OF FORDHAM

REVEREND EDWARD P. TIVNAN, S. J.

THREE-QUARTERS of a century ago, on the occasion of Fordham's second commencement, the dean in his address to the graduates, reminded them that if the State invests a college "with discretionary power to decorate with these distinctions those whom we judge worthy, it expects, and has a right to expect, that they should show themselves on all occasions, in word and in deed, friends of law and order, defenders of truth and justice, supporters of sound morality."

The true object of education could not be expressed more concisely. Nor could the ideals for which Fordham has stood during eighty years of service to Church and nation be more fittingly portrayed. Law and order became a catch-phrase on the lips of Americans in the reactionary excitement that followed fast upon the signing of the armistice. The subsequent country-wide crime wave showed very clearly that a catch-phrase will not stem the tide of human passions nor cleave the line clear between liberty and license. Human actions pivot on motives, and you may shout law and order from the housetops until the crack of doom, but unless you give the motive for law and order you will need a ring of steel to enforce law and order. And then what? You will have submission as long as you have force back of the police power of the State, but human wills are more lasting than steel, and when the break comes it is the steel that will break. The history of governments from Sparta to Prussia merely proves the superiority of will force over physical force. The nation is built upon will power, for the nation is built upon the individual.

And if I were asked to account for the fact that an

institution can be successful in the educational field without rich endowment and can produce results in citizenship that are worth while, I would say that its educational power is commensurate to its will-molding power. It may not ply its student minds with a mass of information; it may not offer courses to meet every line, especially the line of least resistance; but if it blends its educational ways and means into a coördinated system to reach the human will, it is bound to succeed. For it will mold men, and on men are nations built. Of course, its success will be limited. And this is the depressing thing to those who have America's best interests at heart. You may have the finest educational system, a system that has stood the test of time and produced results that are measured in terms of loyal service to Church and State, and yet your success will be limited if your means are limited. Maybe this point can be made clear by a very simple statement. Fordham University began its career as a college in 1841 with an enrollment of thirty students. It has on its university rolls to-day more than 4,000. If it had been an institution with a paid faculty, it would have been forced to close its doors sometime very early in the year 1842, a very striking memorial to the need of money in educational life.

But as its faculty is in the main drawn from the Jesuit order, there is no pay envelope due to the Jesuit teacher on the first of each month, and the college has grown, and developed because there has been no burden of faculty salaries to sustain. Computed on the basis of salaries paid by other institutions, the service contributed annually by Jesuit professors at Fordham could not be purchased for less than $150,000.

So the story of Fordham is not the tale of high finance, but of high endeavor. Its beginnings were made possible by a great churchman of high endeavor. In 1839 Bishop Hughes, of New York, purchased the so-called "Rose Hill

property," about nine miles outside of the city, for $30,000. It took $10,000 to adapt the original buildings to educational purposes. The college was formally opened on June 24, 1841. Its first president was the Reverend John McCloskey, afterwards Cardinal Archbishop of New York. Shortly after the opening of the college, the New York diocesan seminary was transferred to Fordham. It had been at Lafargeville, in the northern part of the State. The seminary remained at Fordham until 1860, when it was removed to Troy.

At the commencement in 1846 Bishop Hughes announced that he had transferred the college to the Jesuits. The buildings and the grounds, exclusive of the church and seminary, were purchased from him by the Jesuit community that had come from their college in Marion County, Kentucky, for $40,000. In 1860 the Jesuits bought from the diocese the church and seminary at an additional cost of $45,000. The first Jesuit president of Fordham was the Reverend Augustus J. Thébaud, S. J. He took over an institution incorporated by the State with powers to confer degrees in theology, law, medicine and arts. By 1850 when Father John Larkin, S. J., had succeeded Father Thébaud, S. J., as president, there were 115 students at Fordham. Our present registration records (1922) show a total student-body of 3,847, divided as follows: College, 654; High School, 625; Pharmacy, 248; Law, 1,125; Social Service, 50; Graduate School, 1,145.

The story of an educational institution is the story of faculty, student body, equipment; here you have all that makes up a college or university. The heart of culture is culture of the heart, and the struggle that has gone on at Fordham for eighty years has been to vindicate the principle that the right heart makes the right man, the educated man in a real sense. Since Fordham's beginnings colleges and universities have multiplied over the land. rich in endowments, magnificent in buildings and equip-

ment. Fordham without any endowment has grown, too, with the growth of years, in numbers, buildings and equipment. But her growth has not led her aside into the delusion that gold can substitute for God, that learning and information are the ends of education. Character formation is the goal of real education; for without character you have no ideals, and without ideals you have no citizenship worthy of the name. But you can have learning without character, and the product is not an educated man. For this reason, Catholic educational ideals stress will training. Indeed, so strongly do they stress it, that the non-Catholic educational world wrongly believes, at times, that we consider everything complete if religion is secure in our curriculum of studies. While nothing is complete without religion either in learning or in life, it is false to suppose that our sole concern in education is religion. The growth and development of Fordham is a living refutation of such a false claim.

The Jesuits who went from Kentucky to Fordham before the middle of the nineteenth century brought with them their educational heritage. Back of them stood a system that had molded the thinkers of Europe: the arts, science, philosophy, religion. These were the instuments of education, religion crowning all. But a small college of arts in the early nineteenth century could not fulfill its duty to Church and nation in a growing country. The nineteenth century witnessed a tremendous growth in scientific learning.

The first notable step in the progress of a greater Fordham was taken in the Autumn of 1905. The Schools of Law and Medicine were opened in this year. Saint John's College after its years of growth as a college of liberal arts became Fordham University. On September 28 the Medical School opened its doors. It was an answer to the oft-repeated request of Fordham alumni, members of the medical profession, who maintained that it was

Fordham's duty to enter the field of medical education. A Catholic medical school was needed in New York, to counteract the evil influence of those schools which were teaching medicine according to principles at variance with sound morality and Catholic belief. Dr. Aspell, Dr. Butler, Dr. Dunn, Dr. Walsh, were among many of the prominent Catholic doctors who urged the opening of the school, claiming that all that was needed was class-room space to make a beginning. Men of public spirit in the medical profession would be found glad to give their services gratis. A university professorship was an asset to a doctor. The University would be called upon to make sacrifices for the first few years, but soon wealthy Catholics would awaken to the need of a Catholic medical school and hasten to the assistance of the project by endowing the school. The University did its part, the profession coöperated generously; but the forthcoming endowment remained an empty hope. For lack of endowment, the school was forced to close with the graduation of the class of 1921.

Unfortunate as was the closing of the Medical School for the cause of Catholic higher education, it made possible the development of the science departments of the University. Two buildings were at once available for collegiate scientific work, and the chemical, physical and biological laboratories were expanded. About 15,000 square feet are devoted to chemical laboratories, where every facility is available for thorough work in organic, inorganic, qualitative, quantitative, physical and biological chemistry. The new Research Laboratory (fifty by forty feet), located at the north end of the top floor of the Medical School building, is exceptionally well equipped for organic and biological investigations. New inorganic and quantitative laboratories, capable of accommodating 650 students, are at present in the course of construction. An up-to-date lecture hall, with a seating capacity of 250, was recently completed.

Very extensive improvements have likewise been made in the Physics Department. At present about 10,000 square feet are devoted to laboratory space, providing separate laboratories for mechanics, heat, light, sound, electricity, etc. A Radio Room, completely fitted with the most modern apparatus for receiving and sending wireless messages is but one of the many features of the department.

As in chemistry and physics, so, also, in biology have various improvements been effected. A large and well lighted laboratory on the top-floor of the Science building provides ample opportunity for both collegiate and research biological work. Adjoining the laboratory is the still larger animal room, in which the department provides its own experimental material.

It was Fordham's aim to keep pace with this growth. Not to become a scientific school, but to steadily incorporate into her system of cultural training all that was valuable educationally, in the fast growing advance of physics and chemistry. So the Fordham student of to-day is offered opportunities in the study of science that were unattainable by the student of eighty years ago.

The *Fordham Monthly* for October, 1905, has this very significant entry:

> On Thursday, September 28, the Law School of Fordham University threw open its doors to all duly qualified persons who desired to enter upon the study of law. Nine candidates have already responded to the call. Seven are graduates of colleges and of the seven, five are Fordham men. The original faculty consisted of the Reverend John J. Collins, S. J., president of Fordham University. Paul Fuller, dean; Francis Pope, LL. M., secretary, professor of Law; Ralph H. Holland, A. B., LL. B., professor of Law, H. Gerald Chapin, LL. M., professor of Law. Special Lecturers: the Honorable Alton B. Parker, late Chief Justice, New York Court of Appeals; the Honorable Morgan J. O'Brien, Presiding Justice New York Supreme Court, Appellate Division; Francis R. Stark, Ph. D., LL. B., quiz master; John Joseph Lilly, A. B., registrar and librarian.

The faculty was increased from year to year, until

to-day it numbers twenty-one with a student body of 1,138. At the end of the first year the school totaled thirteen; at the end of its tenth year, 436 students. The aim of the School has been to train efficient and practical lawyers and to qualify its students for the conduct of public affairs, where the knowledge of law is essential. For this reason, the scope of study includes the Common and Statute Law of the United States, the English and American system of equity jurisprudence, the Public Law of the United States and England, the Civil Law and Roman Law. The course of studies leading to the degree of LL. B. covers three years. In the first year of its existence the text-book method of instruction was followed. This was abandoned, however, in favor of the case system, which has been in vogue since 1906.

The Graduate School was opened on November 14, 1917. Courses of studies are offered to graduates of the various universities, seminaries and colleges holding a bachelor's degree, leading to the degrees of Master of Arts and Science and to the Doctorate in Philosophy. The School embraces departments of Philosophy, History, Mathematics, English and French Literature, Greek and Latin Languages, Science, Social Science and Education. Of the ten departments the two largest are those of Philosophy and Education. The total number of lecturers is sixty; the student body numbers 1,145. The department of Business Law and Accounting was opened in the Fall of 1920. The courses are intended to prepare for the C. P. A. degree, besides equipping students for advancement in a business career.

On November 6, 1916, the School of Social Service of Fordham University was opened at the Woolworth Building, the University leasing a whole floor for the use of its graduate departments. Its purpose was to train Catholic men and women for all branches of social service, giving them a thorough foundation in the history, principles and

methods of social work. The need of trained social workers in Catholic charitable work was patent. To none more apparent was this need than to Cardinal Farley, Archbishop of New York, under whose patronage the School was begun. Writing to the Reverend Joseph A. Mulry, S. J., president of the University at the time, His Eminence declared:

> I had entertained a year ago the idea of opening a course of lectures and had chosen some of the lecturers who were to take up their duties this Fall. Your programme submitted subsequently so fulfilled my idea *et amplius* that I was delighted to give you all the encouragement in my power. Go on and God speed the good work. It will fill a much needed demand amongst our people.

The prescribed course of studies occupies two years and covers the entire field of social work. Candidates for degrees must give each week ten hours to lectures and twelve hours to field work. The School has a faculty of sixteen instructors and a student body numbering seventy-seven.

The College of Pharmacy was organized in 1911 and received full registration by the Regents of the University of the State of New York in 1912. The aim of this department of the University from its beginning has been to have a student body that will be given the maximum of individual attention. The instruction of each class occupies three days a week while the alternate days are devoted to practical experience in Pharmacy. Students are granted four degrees in Pharmacy, Graduate in Pharmacy, Ph. G., Pharmaceutical Chemist, Ph. C., Bachelor of Science in Pharmacy, B. S. in Phar., and Doctor of Pharmacy, Phar. D.

With the exception of the teachers in the science branches, every member of the faculty has had practical training behind the counters of retail pharmacies. The College is registered by the New York State Education Department and is a member of the American Conference of Pharmaceutical Faculties.

JOHN CARDINAL MCCLOSKEY

Until the opening of the University schools Fordham was a small college graduating year after year very few young men in comparison with the graduating classes of non-Catholic colleges. And yet to Church and State Fordham has given leaders, men of sterling Catholic principles worthy of the best Catholic tradition. To the Archdiocese of New York went John Cardinal Farley and Monsignor Joseph F. Mooney with Fordham degrees, while Bishop Thomas Hendrick, of Manila, and Bishop Sylvester H. Rosecrans, of Columbus, held Fordham as their alma mater. In literature Dr. James J. Walsh, Dr. Austin O'Malley, John R. Hazzard, John O'Kane Murray and Thomas A. Daly have brought honor to Fordham. In medicine Dr. Joseph P. Walsh and Dr. George A. Leitner have attained distinction. In civil life Justice Morgan J. O'Brien and the Honorable Martin J. Glynn, ex-Governor of New York, and in military life General James R. O'Beirne and General Martin T. McMahon are honor men of Fordham.

The World War found Fordham men in every branch of the service. In the beginning of hostilities between the United States and Germany Fordham equipped twenty ambulances and sent overseas three units, which were on foreign shores as early as October, 1917. It was through the generosity of two of her sons, Arthur McAleenan and Joseph McAleenan, that these hospital units were organized. Major-General John E. McMahon was the highest ranking Fordham man in the American Army. A gateway at the entrance to the campus stands as a memorial to the thirty-eight Fordham men who gave up their lives in the service of their country.

CREIGHTON UNIVERSITY

VERY REVEREND JOHN F. MCCORMICK, S. J.

CREIGHTON University of Omaha, Nebraska, is the outgrowth of the foundation made by Mrs. Mary Lucretia Creighton as a memorial to her husband Edward Creighton (*). A bequest in her will, dated September 23, 1875, set aside the sum of $100,000

> to purchase the site for a school in the City of Omaha and erect proper buildings thereon for a school of the class and grade of a college, expending in the purchase of said site and the building of said buildings and in and about the same not to exceed one-half of said sum and to invest the remainder in securities, the interest of which shall be applied to the support and maintenance; and the principal shall be kept forever inviolate.

The testatrix added that she selected "this mode of testifying to his (Edward Creighton's) virtues and my affection to his memory, because such a work was one which he in his lifetime proposed to himself." The will appointed the Right Reverend James O'Connor, D. D., first Bishop of Omaha, trustee to hold and administer the fund for the purpose named.

In the division of the estate of Mrs. Creighton the bequest was increased to something over $200,000, and after the executors had purchased a site and erected a building thereon, there remained the sum of $147,500, with which as an endowment the college was opened in the Fall of 1878. In virtue of this endowment, pitifully small compared with educational foundations of the present time, free tuition was offered to all students who presented themselves. Subsequent additions to the endowment have made it possible to continue this policy of free tuition even

(*) See Volume III.

to the present time for students of the high school and college classes.

Owing to the extent of the territory under his administration and the small number of the clergy available for work in his diocese, Bishop O'Connor found it impossible to carry out the terms of the trust and conduct a college. Accordingly, with the approval of the court, he transferred the trust to the Very Reverend Thomas O'Neil, S. J., at that time Provincial of the Missouri Province of the Society of Jesus. The Jesuits in assuming charge of Creighton College obtained a charter for Creighton University in 1879 under the general law of the State. Thus the University became trustee for the College.

The Reverend Roman A. Shaffel, S. J., was the first president of Creighton University and continued in that office until 1880, when he was succeeded by the Reverend Thomas H. Miles, S. J., 1880-83; the Reverend Joseph Zealand, S. J., 1883-84; the Reverend Hugh M. Finnegan, S. J., 1884-85, and the Reverend Michael P. Dowling, S. J., 1885-89.

The terms of these presidents coincided with the very humble beginnings of the University. Omaha had a population of less than 30,000 when Creighton College first opened its doors in 1878, and of this number the Catholics were a small minority, as indeed they still are in both the city and State. Without the foundation provided by Mrs. Creighton no Catholic college could have maintained itself in such surroundings; with it Creighton University has been for more than forty years an outpost of Catholic teaching in a region which was otherwise largely unfriendly to the Catholic Church. The prestige which it has won during these years throughout the West and Northwest has given to the Catholic minority a standing which otherwise it could not have looked for.

Standards of education were not high in Nebraska in those early years. Students prepared for college were not

to be found, and the instruction given had to be of a very elementary character for some time. It was not until 1891, in the twelfth year of its existence, that the College graduated its first class of five. Of these first graduates one was the present Bishop of Cheyenne, the Right Reverend P. A. McGovern, D. D.

It was during Father Dowling's first term as president that the additions began to be made to the original college group. The astronomical observatory was completed in 1887; Saint John's Collegiate Church in 1888 and the south wing of the College in 1889. This expansion was made possible by gifts from John A. Creighton and his wife, Sarah Emily Creighton, though many other benefactors contributed to the furnishing of the church. During the term of office of the next president, the Reverend Thomas S. Fitzgerald, S. J., 1889-91, the long years of preliminary work began to bear fruit. It was possible to have regularly organized college classes and to confer degrees for the first time.

Under President James F. X. Hoeffer, S. J., a step forward was taken in the founding of John A. Creighton Medical College. This institution began its work in temporary quarters in a building formerly occupied by Saint Joseph's Hospital. It opened a three-year medical course, which was the prevailing standard at the time. But in 1894 this was lengthened to four years, the earliest instance of a course of that duration in this section of the country. The new building for the Medical College was finished and occupied in 1897. John A. Creighton had previously provided for the erection of the Creighton Memorial, Saint Joseph's Hospital, in honor of his wife, and he made arrangements by which the clinical material and facilities of the hospital should be reserved for the use of the Medical School.

This period of growth was followed by a time of severe trial and depression. The A. P. A. movement, which was

powerful in the country in the early nineties, was especially strong in Omaha and manifested itself in extreme hostility to everything Catholic. Added to this unpleasantness was the financial depression, which was at its worst during the presidency of the Reverend John F. Pahls, S. J., 1895-98. The superiors of the Society of Jesus thought seriously of abandoning the College and surrendering the trust to the Bishop of Omaha, since they felt that with the available income it was impossible to conduct the institution any longer. The situation was saved, however, in the beginning of the second presidency of the Reverend Michael P. Dowling, S. J., 1898-1908. In spite of his own financial difficulties at the time, John A. Creighton undertook to provide a yearly subsidy until conditions should improve, and from that time forward he increased his benefactions to the University with the object of giving to it secure support for the future.

Next to Edward and John A. Creighton and their wives, Creighton University owes most to Father Dowling. He was a capable administrator as well as an able orator and an educator of distinction. His close friendship with John A. Creighton and the confidence Mr. Creighton reposed in him had great influence in inspiring the interest and directing the benefactions of this greatest of Creighton's benefactors. The University entered on a period of prosperity during his second term as president. He added to the College group the North Wing, the University Auditorium, central heating plant, athletic field and Saint John's Hall, a residence for out-of-town students. This hall was an innovation as far as urban Catholic colleges are concerned. Most of them draw their students from the immediate vicinity and do not feel the need of dormitory accommodations. But Father Dowling foresaw the wide field of service in the line of college education that was open to Creighton University in the Western States and he set himself to meet the needs of the students from out of town.

The subsequent growth of Creighton College has justified his foresight.

Further expansion of the University was made under President Dowling by the establishing of the College of Law in 1904. This in its day course is what is called a full-time school with morning classes and a three-year course leading to the degree of LL. B. Its graduates are admitted to the bar by the Supreme Court of Nebraska. The Creighton College of Law is a member of the Association of American Law Schools. It is maintaining at present the entrance requirements which the American Bar Association is endeavoring to have enforced by the States, i. e., two years of college work following a full high school course. The night Law School has a four-year course, but not leading to a degree.

The College of Dentistry was founded in 1905. Beginning as a three-year school, it later extended its course to four years to meet the requirements of advanced dental teaching. It is rated class "A" by the Dental Educational Council of America and is a member of the American Institute of Dental Teachers and the National Association of Dental Faculties. The College of Pharmacy was begun in 1905 and in 1907 moved into the building erected for it adjoining the Medical College. It holds a membership in the American Conference of Pharmaceutical Faculties.

While this expansion of the University was going on, Creighton College was increasing in numbers and strengthening its faculty and raising its requirements to meet more advanced standards. It is now a member of the North Central Association and the Association of American Colleges.

Father Dowling retired from office in 1908 after ten years of very successful administration. He found the affairs of the University in a precarious condition and left them in a position of security. The progress of recent years has been relatively easy because of the foundation which

he laid. He was succeeded by the Reverend Eugene A. Magevney, S. J. (1908-1914). Besides continuing and consolidating the progress made, Father Magevney's administration added to the expansion of the University by the erection of the Medical Laboratory Building in the medical group (1910) and the establishing of the Summer School (1913). Though not the first of its kind, the Creighton Summer School was one of the earliest to offer courses to teaching Sisters. It has since grown to be the largest residential summer school for Sisters. It was able to perform a notable service for the Catholic schools of Nebraska in the Summer of 1919 after the State Legislature had enacted a law requiring a State teacher's certificate for all teachers in parochial schools. Through the normal courses carried on in the Creighton Summer School all the nuns who needed such certificates were able to procure them, and the opening of classes in the fall found the Catholic schools ready to comply with the requirements of the law.

In the original growth of the University the various colleges and professional schools were located in different parts of the city. This circumstance tended to keep the student body divided and worked against the development of university spirit. As a step towards correcting this undesirable condition two city blocks were added to the campus of the College of Arts during the presidency of the Reverend F. X. McMenamy, S. J., (1914-1919) to give room for the future concentration of the University buildings there. President McMenamy also planned and erected the Gymnasium on the campus of the College of Arts to be a rallying point for students of all departments. This policy of grouping the edifices has been carried further by the present administration in the planning of the group for the College campus and in the erection of two buildings there for the College of Law and the College of Dentistry. This will result in concentrating the various activities of

the University, with the exception of the work of the Medical College. A beginning has also been made in the carrying out of the project of enlarging the University chapel, which, besides accommodating the students, serves also as a parish church for Saint John's Parish.

At the opening of the Fall semester in 1920 the College of Commerce and Finance was begun.

In the forty-four years of its existence Creighton College has grown from a struggling institution giving instruction of an elementary grade only to a standard college registering 300 students. In connection with the College and constituting with it Creighton University are a high school, the Colleges of Medicine, Law, Dentistry, Pharmacy, and Commerce and Finance, and the Summer School. The total registration for the year (1922) is 1,945. The educational plant has grown from the one building in 1878 to fifteen now used in carrying on the work of education. It draws its students from twenty-eight States and has its graduates in business and professional life in all important parts of this western country.

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SAINT LOUIS UNIVERSITY

REVEREND GILBERT J. GARRAGHAN, S. J.

ST. LOUIS, Missouri, present-day wonderful outgrowth of Pierre Laclede's trading-post of 1764, lies at no great distance from the geographical center of the United States. The friends of the metropolis believe they have fitted it with a description of unimpeachable validity when they call it "the city surrounded by the United States." And indeed a glance at the map does reveal the curious fact that exactly two States lie north of Missouri and two South, while east and west the same number of States, five, separate Missouri in either direction from the sea. Enjoying, then, a capital position of advantage at the nation's territorial core, St. Louis has risen to the opportunities of growth and expansion of whatever kind that came within its reach. It is the largest center of population in the Mississippi Valley, that vast inland empire flanked by the heights of the Alleghanies and the Rockies and teeming with unimagined riches of Nature's own making; it is the greatest industrial, commercial and trade-distributing center in the same region; and its promise of still further development in the future is on a level with its record of past achievement. Historically, it has played a leading role in all the great national political, social and economic issues that have been fought out on the always tremendously significant stage of the Middle West. Educationally, its reputation is nation-wide for the persistent and highly successful exertions it has made and continues to make to bring the boon of intellectual culture within easy reach of its citizens.

To have been the pioneer school of learning in St. Louis and the immense sweep of territory of which it is the

natural focus of influence, to have grown with the growth of the city to the present-day status of a great outstanding and many-sided dispensary of education in all its principal departments, is a history in which any institution might take legitimate pride; and this is the history of Saint Louis University. It is the oldest institution with a university charter west of the Mississippi; and it was the first to introduce into that same region professional training in divinity, medicine, law and commerce and finance. A century of steady, uninterrupted educational service of acknowledged efficiency is the contribution it has made to the social and economic upbuilding of the Mississippi Valley.

The Right Reverend Louis William Valentine Du Bourg, Bishop of Louisiana and the Floridas, has been acclaimed as the founder of Saint Louis University. Eloquent of speech, distinguished of manner, equipped with the ripest intellectual culture, this remarkable son of Saint Sulpice has left an indelible impress on the beginnings of Catholicism in the West. With a woman's intuition, Mother Seton, his spiritual daughter, touched him off admirably in a single sentence: "The Reverend Mr. Du Bourg —all liberality and schemes from a long habit of expending." And indeed he was a most persistent weaver of schemes and dreamer of dreams for the extension of Christ's kingdom on earth, often clinging to his dreams with naive disregard of the gulf that lay between them and the realities. And yet, something of the poet's wisdom, it seems, found verification in the prelate's career:

"The dreamer lives forever,
And the toiler dies in a day."

Among Bishop Du Bourg's dreams was a Catholic college in St. Louis, where he took up his residence in the January of 1818. Already in October of that year he had opened "an academy for young gentlemen" at Market and Third Streets in a two-story house belonging to a Madame

Alvarez. The Reverend François Niel, curate of the Cathedral, headed the academy as president, the Cathedral clergy constituting the first staff of teachers. The venture succeeded and in 1820 the academy, transformed into Saint Louis College, was housed in a new building erected for it on the west side of Second Street between Walnut and Market Streets, immediately adjoining the Cathedral on the south. But the college gradually dwindled from its first estate of prosperity. With ever increasing ministerial burdens to carry, the Cathedral clergy could not be expected to score a permanent educational success. The work of the first Saint Louis College was to be continued by the Jesuits. As early as June 24, 1824, Bishop Du Bourg wrote to France concerning those of Missouri: "They will take over the College of Saint Louis, which is the means to assure its stability."

The Society of Jesus was no stranger in St. Louis. James Marquette, missioner-explorer of the Society, and his associate, Louis Joliet, were the first white men known to have passed by the limestone bluff on which St. Louis was to rise in later years; the first priests to exercise their sacred calling on the site of the future metropolis were the Jesuit missionaries resident in the Franco-Indian village planted at the mouth of the River Des Peres; and a Jesuit, Louis Sebastian Meurin, was the first clergyman to minister to the spiritual needs of the little trading-post which Pierre Laclede and Auguste Chouteau had set up on the western bank of the mid-Mississippi.

Efforts on the part of Bishop Du Bourg dating as far back as 1816 to introduce the Society into his diocese were at length brought to a successful issue when on the afternoon of May 31, 1823, Father Charles Van Quickenborne and a party of eleven Jesuits, nearly all of Belgian birth, crossed the Mississippi and entered St. Louis for the first time. The circumstances that determined and accompanied this coming of the Society of Jesus to what was then the

last considerable outpost of the American frontier were replete with color and dramatic interest. There was the financial distress of the Whitemarsh novitiate in Maryland, which saw itself compelled to close its doors; the appearance on the scene of Bishop Du Bourg; the daring proposal that the entire personnel of the novitiate be transferred to his distant diocese; the acceptance of the plan to the satisfaction of all concerned, the prelate, the Jesuit authorities of Maryland and the Whitemarsh inmates; the participation in the affair by the United States Government in the persons of President James Monroe and Secretary of War John C. Calhoun, who at the Bishop's petition engaged to furnish support for a few Indian missionaries, preferably Jesuits; and finally, the long overland and by-river journey of the Jesuit immigrant party from Maryland to Missouri with its wealth of incident on the way.

Setting their faces to the West, Van Quickenborne and his men looked forward to the conversion of the Indians as the chief object of their apostolic venture; but by all it was taken quite for granted that in no long time they would enter into the field of Christian education. In a letter dated May 24, 1823, exactly one week before their arrival in St. Louis, Father Rosati, the future Bishop of St. Louis, wrote of the little band of Jesuits, who were just then toiling along the muddy roads of Southern Illinois: "We are expecting them every day. The colony will be a nursery of missionaries for the Indians and perhaps in the course of time a means of procuring for the youth of these parts a solid and Christian education." Six years later the hopes entertained by the pious Lazarist were realized.

If Bishop Du Bourg may be reputed the founder of Saint Louis University inasmuch as he established the first Saint Louis College, of which the second was the lineal descendant and heir-at-law, Father Van Quickenborne must be acclaimed co-founder with the prelate of the same Uni-

versity. The new Saint Louis College, which this sturdy Belgian Jesuit established in 1829, stood in a plot of ground on the north side of Washington Avenue at Ninth Street, which had been conveyed to Bishop Du Bourg by Jeremiah Connor as a site for a Catholic college. It was this same public-spirited Catholic citizen of St. Louis who laid out through his forty-arpent strip in the Common Fields, and dedicated to public use, an eighty-foot street, Washington Avenue, the premier business thoroughfare of St. Louis today.

Pending the erection of Father Van Quickenborne's new college of brick, students were received for the session 1828-1829 at Florissant on the outskirts of St. Louis, where the Jesuits had occupied since 1823 a property donated to them by Bishop Du Bourg. Here the first student to register was Charles Pierre Chouteau, grandson of Madame Therese Bourgeois Chouteau, the "Mother of Saint Louis." On November 7, 1829, classes were opened in the new Saint Louis College. At the head of the institution as president was Father Peter Verhaegen, while on the staff of instructors was the future Indian missionary of international repute, Father Peter De Smet, both members of the pioneer band of 1823. President Verhaegen was at once a ripe scholar and a man of affairs and under him the nascent institution rose steadily in academic efficiency and public favor. In 1832 a university charter was applied for and obtained from the State Legislature, which was signed by the Governor on December 28 of that year. Saint Louis College having thus been transformed into Saint Louis University, steps were soon taken for the organization of post-graduate faculties. In 1834 a faculty of Divinity was in full operation, classes being held in the Arts Building on Washington Avenue. Later (1858) this department was housed in specially erected quarters on a property known as the College Farm belonging to the University and situated a few miles beyond what then were the north-

ern limits of the city. To this pioneer School of Divinity of Saint Louis University fell the distinction of counting among its students a future general of the Society of Jesus, the Very Reverend Anthony Anderledy.

The faculty of Medicine was organized in 1836, but did not achieve any large measure of success until the erection in 1842 of a special building for this department on Washington Avenue west of Tenth Street. Names of national celebrity in the medical science of the day were to be found listed on the teaching staff of this pioneer medical school of the West, among them those of Dr. William Beaumont, famous for his studies of digestive processes, for whom Beaumont Medical College in St. Louis was subsequently to be named; Dr. William Brainard, distinguished author and surgeon and founder of Rush Medical College, Chicago; Dr. Charles A. Pope, one-time president of the American Medical Association, and Dr. Moses A. Linton, founder in 1842 of the St. Louis *Medical and Surgical Journal,* of which it has been said that "as an ally in the progress of civilization in the Mississippi region its services cannot be measured." Moreover, the board of trustees of the Medical School of Saint Louis University in the forties included names of the first significance in the civic life of St. Louis, among them those of Colonel John O'Fallon, capitalist and philanthropist; the Reverend William S. Eliot, afterwards founder of Washington University of St. Louis, and James H. Lucas, multi-millionaire and banker.

In 1850 a new building to house the Medical School was erected through the munificence of Colonel John O'Fallon at Seventh and Myrtle Streets. Built at a cost of $80,000, with equipment representing an outlay of at least $30,000 more, it was one of the architectural glories of St. Louis. To Doctor Charles A. Pope, son-in-law of Colonel O'Fallon and dean of the faculty of Medicine, was largely due the success of the Saint Louis University Med-

ical School at this stage of its career, so that the institution became popularly known as "Doctor Pope's College." His son, the Reverend John O'Fallon Pope, of the Society of Jesus, was for years the efficient head of the Jesuit residence at the University of Oxford known as "Pope's Hall." The Know-Nothing agitation of the early fifties resulted in the loss to Saint Louis University of this highly prosperous Medical School, which was thereupon conducted under a distinct charter as Saint Louis Medical College.

The Law Department of Saint Louis University began its first session in 1843 in one of the buildings of the Washington Avenue group; and it held its last session in 1847. It was organized and carried successfully through its brief career by Judge Richard Aylett Buckner, of Kentucky, who brought to his work professional attainments of a high order, as also a reputation for oratory and statesmanship on the floor of Congress, which did much to enhance the prestige of the new school. Judge Buckner died in 1847 and the Law School then ended its career.

Thus, within a brief period Saint Louis University saw itself equipped with the four historic faculties of Arts and Sciences, Divinity, Medicine and Law. With the passing of the Law School in 1847, the Medical School in 1855 and the School of Divinity in 1860, the University's field of educational endeavor receded within the limits of the undergraduate instruction of the Arts Department, where it remained until the reorganization of the professional schools at a later period. During the interval, however, it remained unimpaired in its chief branch of educational service. Staffed with Jesuit professors and conducted according to Jesuit methods of instruction, the Arts Department has been at every period the dynamic center of the University. In boarding school days it was a potent educational influence throughout the entire Mississippi Valley. In 1838 half of the intern students registered were from Louisiana alone, the greater part of the student body con-

tinuing to come from the South until the Civil War, which gave the death-blow to Southern patronage of the institution on any large scale. In 1881 boarders ceased to be received, the classes being thereafter conducted for day students only. In 1888 the buildings on Washington Avenue were vacated and the faculty and students of the Arts Department began to occupy a new edifice of distinguished Gothic construction erected at Grand and Lindell Avenues on property acquired as far back as 1869.

In appraising the educational influence of Saint Louis University, account must be taken of the circumstance that it has been since the middle of the thirties and remains today the administrative headquarters of the Jesuit Province of the Middle West. The numerous academies, colleges and universities that have been set up in various localities by the Jesuits of this jurisdiction may be considered in a legitimate sense to be outgrowths of Saint Louis University. The pioneer faculties of these institutions were in many cases recruited from the University, while from the same center have been and continue to be regulated the uniform courses of secondary and collegiate instruction that obtain in all. The institutions that thus claim a common parentage in Saint Louis University are: Saint Xavier College, Cincinnati, Ohio; Saint Mary's College, St. Marys, Kansas; Loyola University, Chicago; Creighton University, Omaha, Nebraska; University of Detroit; Marquette University, Milwaukee, Wisconsin; and Rockhurst College, Kansas City, Missouri. To the group may be added the institutions attached in recent years to the jurisdiction of the Saint Louis Jesuits, namely: Campion College, Prairie du Chien, Wisconsin; Saint Ignatius College, Cleveland, Ohio; Saint John's College, Toledo, Ohio; and Regis College, Denver, Colorado.

With the movement for the restoration of the professional schools, begun and carried through during the period 1889-1910, the University entered on the most pros-

perous phase of development it has ever known. In 1889 was established a Graduate School of Philosophy and Science; in 1899, the School of Divinity was reopened; in 1903 Medicine and in 1908 Law and Dentistry were introduced. In 1910 a School of Commerce and Finance, the first institution of its kind in the West, was set on foot. The reëstablishment of the faculty of Medicine was especially a turning point in the University's history. No other event gave a more pronounced impetus to the steadily progressive and expansive movement on which the University has been carried in recent years. In 1901 the Beaumont Medical College, named for a distinguished professor of the first Saint Louis University Medical School, was merged with the Marion-Sims Medical College. In 1903 the united schools were taken over by Saint Louis University, a step due above everything else to the enlightened initiative of its president, Reverend William Banks Rogers. Measures were promptly taken to place medical instruction in the new school on a University basis in regard to courses, number of full-time professors and other requirements. As a consequence, the Medical Departments of Saint Louis University soon took rank with the best schools of its type in the country. In particular, the success of its graduates before State Medical Boards has been phenomenal.

Similar success has attended the operation of the Law School since its restoration in 1908. It conducts both day and night classes, maintains a thoroughly efficient corps of instructors and finds an encouraging testimonial to its efforts to promote the best legal education in the extraordinary success which its graduates meet with in various State bar examinations throughout the country. The School of Commerce and Finance (1910), the first institution in the West to offer high-grade and systematic instruction at the hands of experts in the theory and technique of modern business and financial methods, has at-

tracted widespread attention among men of affairs in St. Louis and beyond for the obvious results it has obtained in its own special field of educational endeavor. That the United States Veterans Bureau entrusted to the School of Commerce and Finance during the period 1920-22 the education of some 400 ex-service men in accounting and other advanced courses is adequate indication of the credit which the school enjoys for thorough-going and efficient work.

Thus, Saint Louis University, after a period of suspension of its professional schools, was once more equipped with the historic faculties, Arts and Sciences, Divinity, Medicine and Law. It was in the full flush of its renewed vigor, under the able presidency of the Reverend B. J. Otting, S. J., when the fury of the World War broke over its path. A period in the history of the institution supervened to which its alumni and other friends and well-wishers may ever look back with feelings of solemn pride. The huge service-flag that floated over the University entrance during those epoch-making days displayed over 3000 stars, of which forty were of gold. Eighteen Jesuit priests who had passed through the Divinity School sought and obtained chaplaincies in the Army, while a host of lay-members of the various faculties donned officers' uniforms.

Saint Louis University has done and is still doing its work with practically no money endowment of any kind. For its maintenance it depends largely on the modest tuition fees asked from the students. Moreover, the Jesuit members of the various faculties furnish their teaching services gratis. Under the Reverend William F. Robison, S. J., twenty-second president of the University, a movement to secure an endowment-fund of $3,000,000 was begun and carried forward with gratifying results. Ill health having made it necessary for President Robison to withdraw temporarily from the active management of the University, the important business of providing more adequate quarters for the various departments has been taken in

hand by the acting president, the Reverend Michael J. O'Connor, S. J. Already a notable structure has been added to the Medical group, while new buildings of the finest modern construction for the Law, Dental and High School Departments are either being planned or are actually under way.

The University has at present (1922) a registration of 3083 students, including the preparatory department and extension courses. This large attendance has been drawn from forty-two States of the Union and twenty-three foreign countries. In the latter group, Canada leads with ten students, the Philippines follow with seven representatives, while Russia, Porto Rico, China and Spain divide third honors with three students each. Most of the Central and South American States are represented, as are also Ireland, Palestine, Japan, Czecho-Slovakia, Germany, Italy, Belgium and France. Among the States, Missouri leads with 1273 students, Illinois holds second place with 286, while the next six States in the order of their representation are Ohio, 107; Iowa, 95; Kansas, 64; Wisconsin, 38, and California, 31. Connecticut sends 4 students, New Hampshire 3 and Pennsylvania 7.

To sum up, Saint Louis University has grown from rude pioneer beginnings to the stature of an elaborately organized and many-sided centre of instruction in the arts and sciences, rich in traditions of past service to the people of the Mississippi Valley and bright with the promise of an ever-enlarging sphere of usefulness in the future. It has touched the civic life of St. Louis at a hundred points, shaped the destinies of thousands of its citizens and, all in all, has been an agency of the first order in the making of the great metropolis of the Southwest. But no single city has circumscribed the reach of the University's influence. The entire Valley of the Mississippi, but other sections of the Union, also, and even foreign lands, have been brought within range of its varied beneficence. In a word,

CONTRIBUTION TO RELIGION AND EDUCATION

Saint Louis University has sent forth from its halls a host of clergymen, physicians, lawyers, trained business men and other types of citizens who in the most diverse localities have devoted themselves to the best interests of humanity, in a spirit of consecration, the inspiration of which they caught from the high-minded and unselfish educational service of their alma mater.

SAINT VINCENT'S COLLEGE AND ECCLESIASTICAL SEMINARY

REVEREND GERARD BRIDGE, O. S. B.

THE heritage of Christian Faith, transmitted to the present generation through centuries of persecution, becomes all the dearer to its possessors when they have an intelligent reason for their belief. The work of transmitting this Faith and of giving men a true knowledge and understanding of it is the fundamental reason for establishing schools of primary and secondary grades. The Fathers of the Baltimore Council acted wisely when they directed that parish schools should be maintained in connection with churches, so that instruction in the rudiments of the Faith might go hand in hand with the learning of the first principles of secular knowledge and be under the direct supervision of the pastor of souls. In order to prepare a clergy large enough to care for the spiritual needs of a growing population and learned enough to combat successfully the enemies of religion, colleges and seminaries became a necessity. The training of young men for the ecclesiastical state, both in America and in Europe, has been largely in the hands of the religious orders, for the obvious reason that secular priests actively employed in the care of souls have neither the time nor inclination to devote their energies to teaching. Furthermore, up to the present at least, the demands on the secular clergy to carry on the work of established parishes and found missions in outlying districts were insistent and ever on the increase. The purpose of founding Saint Vincent's Monastery, Beatty, Pennsylvania, with college and seminary attached, is set forth in the letter of the Right Reverend Michael O'Connor, D. D., Bishop of Pittsburgh, when he wrote:

> As the Reverend Boniface Wimmer of the Order of Saint Benedict, from the monastery of Metten, Bavaria, came into this country fortified with the proper authority to found a monastery of the Order of Saint Benedict, in which also boys, especially those of German parentage, might be educated for the ecclesiastical state, and, as he has asked our permission to found this monastery in our diocese, we, benignly granting his request, have given him permission to erect this monastery, and we have designated the place near Saint Vincent Church in Westmoreland County, in which he may canonically establish the above-named monastery.

Every institution that has a fixed purpose and that fills a definite need is bound by the very nature of things to grow and prosper. If we examine the authentic writings of the founder of this monastery, we shall find that he had a specific purpose in establishing it and that the conditions of the times and of the locality in which it is situated called for such an institution. In making the suggestion that a Benedictine monastery be established in North America, the Reverend Boniface Wimmer clearly foresaw the necessity of a school that would take care of the German immigrants with their many social and economic limitations. In an open letter to the *Augsburger Postzeitung*, under date of November 8, 1845, he wrote:

> The German colonists, in need of religious instruction, live many miles away from the nearest German-speaking priest, etc. From the very beginning a monastery (such as I have been speaking of) would be of great advantage to the German settlers living in the vicinity. . . . In such a Benedictine monastery the young boys could not only attend school, but also do light work on the farm or in the shops. If their talents and disposition did not incline them to the holy priesthood, they could become at least good Catholics and good citizens. In the course of time, when a larger number of children attended the school, a good Latin course could be commenced. As the monks would get their support from the farm and the missions, they would not be dependent upon the tuition fee of the students. They could, therefore, devote their energies to the education of the poorer classes who would be able to pay little or nothing for their schooling. And since these would come into daily contact with the members of the community, it is scarcely possible that some of them would not develop a desire of becoming priests and perhaps religious.

Father Boniface with his four ecclesiastical students and thirteen lay-Brother candidates went to Beatty on October 18, 1846. From the beginning he gave instruction to the prospective members of the community and to some poor boys from the neighborhood. The formal opening of the college took place in the Autumn of 1849, when the Reverend Thaddeus Brunner was placed in charge with an enrollment of thirteen boys. During the first few years, the number of students was small and these proved to be an expense rather than a source of profit. But as time wore on conditions changed, and within eight years the enrollment increased to the hundred mark. It was then no longer a question of securing students, but of accommodating those who applied for admission. New buildings had to be erected; more help was needed in the classroom, in the kitchen and on the farm. Writing to the Louis Mission Society in 1856, Father Boniface summarized the difficulties with which he had to contend in the following words: "The school is a source of expense to us, for the monastery must not only furnish the table, but also supply books and clothing. We have at present a total of 100 students, from whom we receive in cash only $800, an average of eight dollars per student, while it costs us at least fifty dollars per student to maintain them."

True to the ideal of caring for poor students, the rates for board and tuition were always such as could be met by men of moderate means. In the first printed catalogue, which appeared in 1859-60, the tuition fee was twelve dollars per month, or $120 a year. The first advance was made in 1864-65, when the rates were raised to $180 per year. The next advance was twenty years later, in 1886, to $200. In 1903 and in 1909 there was an increase of twenty dollars and thirty dollars respectively. In 1917 and again in 1919 there was a raise of fifty dollars, making the present rates $350 a year.

These were the catalogue figures for board and tuition,

and from the regular charges exceptions were frequently made in favor of poor persons. It will never be known how many received their education on terms much less than the regular rates or their training without paying any remuneration. But there was a remuneration, and one far above that which is measured in dollars and cents. It was the consciousness of having helped materially in the spreading of God's Kingdom, in the diffusing of true Christian education and in sending out into the world a large number of men imbued with true Christian principles. This liberality on the part of the Benedictine fathers instilled grateful and generous sentiments in the hearts of those who had been benefited, and they in their turn sent to the institution worthy candidates for the priesthood as well as students seeking a professional education. This, undoubtedly, accounts in part for the increased number of students annually. In 1854 there were 90 on the enrollment list; in 1865, 180; in 1870, 227; in 1884, 350; in 1914, 474, and in 1921, 568.

The value of a school or college lies not so much in the numerical strength of its enrollment as in the competency of its teaching staff and in the quality of scholarship attained by the students. In laying the foundations of this institution fortunate circumstances conspired to secure men of ability and sterling character to form the nucleus of the teaching staff—men highly cultured and thoroughly instructed in the various branches of sacred and profane learning; men who possessed not merely honorary titles, but also the power to impart what they had learned. While all the professors had passed through the gymnasium schools of Germany, many had received the additional advantage of university training, and they brought with them the methods of the schools of their native land. To these men, therefore, and to their successors in the teaching staff of the college, is due the full measure of credit for whatever success this institution has

College of Mount Saint Vincent, New York City

attained in the arena of higher education. In describing his teaching staff, Father Boniface wrote to the Louis Mission Society: "We have good professors in Latin, Greek, German, English, French and Italian. Our drawing school is not surpassed by any in the United States, and in painting it is the equal of any in Bavaria." These words were written in 1856, and we have every reason to believe that the high standard set in the beginning did not fall below the original level, for in 1893, when the World's Columbian Exhibition had examined and passed on the work of Catholic colleges, our institution received diplomas for excellence in Latin, Greek, Mathematics and Hebrew and for excellence in Latin and English Theses in Dogmatic and Moral Theology, Holy Scripture, mental philosophy and original essays in sixteen languages.

The great aim in Catholic education is the building of character, the forming of good habits. A man is educated not merely when he has acquired a store of knowledge, but when his mental powers have been developed and disciplined and rendered effective. Youths must be taught to walk the path of moral righteousness from the time that they have arrived at the age of discernment, and they must cultivate assiduously habits of correct thinking and right living. In this Benedictine school, founded on the norm of the rule of Saint Benedict, such principles were inculcated from the beginning. All the students were placed on an equal footing; were obliged to observe the same rules of order and discipline; to rise and retire at a seasonable hour; to study and recreate at the appointed time; to attend the same religious exercises and to perform the same religious duties. The good example of those who were faithful in complying with the rules of order and discipline was a constant reminder to such as were inclined to be neglectful. And when the students realized that all things were ordered by the ennobling principles of religion; when they saw that virtue and piety and diligence were rewarded, and that vice

in whatever form it might appear was punished; and when they beheld the example of the monks living according to these principles, the effect produced on their young lives was such as to give promise of the most lasting and fruitful results.

After the college had passed through a period of formation and had achieved an enviable name in the field of higher education, the members of the faculty deemed it desirable to obtain the formal approval of the State. Accordingly, they sent a petition to the Legislature, praying to be recognized and to be empowered to grant academic degrees. By an act of that body on April 18, 1870, the college was incorporated and empowered to "grant and confer such degrees in arts and sciences as are granted in other colleges and universities in the United States, and to grant to graduates or persons on whom such degrees may be conferred diplomas or certificates as is usual in colleges and universities." From that time to June, 1921, 166 received the degree of Bachelor of Arts; sixty, that of Master of Arts; ten, Bachelor of Music; four, Master of Music; three, Doctor of Music, and one Master of Architecture.

To the classical course, which had existed from the beginning, there was added, in 1865, a three-year commercial course, which included instruction in religion as well as training in commercial branches. There are on record the names of over 400 youths who have completed this course with honor and received the college diplomas, while hundreds of others received that training in mind and heart which fitted them to follow successfully various avocations in the world. In 1915 a fourth year was added to this course, in order to make it conform to those of other high schools, and at the same time there was established a four-year high school scientific course, designed to fit young men to take up professional work in the universities. Two years later, the State Board of Education gave its formal

approval of this high school course and at the same time announced that all work done in the college would receive full credit from the State. Just before the close of 1921, the college was placed on the list of recognized schools by the Accrediting Association of the Middle States and Maryland. While we are fully appreciative of the action taken by the State Board of Education and by the Accrediting Association, we feel that there is just cause to be jubilant over the success attained by our alumni in the various callings of life, whether in Church or State, in civil, political or religious life.

We have seen in brief what the institution has done in the way of giving a classical and high school training to the youths entrusted to its care. It now remains for us to show what was done to give candidates for the priesthood a knowledge of philosophy and theology in preparation for the sacred ministry. When the Holy Father, Pius IX, raised the monastery to the rank of an abbey, he laid particular stress on the fact that there should be attached to the institution an ecclesiastical seminary for the rearing of a secular clergy. Among other things he directed as follows:

> We desire further that in the same monastery of Saint Vincent a seminary be maintained in which secular clerics be admitted, providing that they pay their expenses, and that the Bishop of the diocese, as the representative of the Holy See, have a right to watch over the education and the morals of these clerics.

The nucleus of the seminary was formed on October 24, 1846, when the four ecclesiastical students, who had come with Father Boniface, donned the Benedictine habit and continued their studies for the priesthood. In the beginning he was the only teacher, but in the following Summer a valued assistant, in the person of the Reverend Peter Lechner, came to him. Less than a year later the faculty was augmented by the Reverend Thaddeus Brunner and the Venerable Adalbert Pums.

In order to fit future members of the teaching staff for their work in the classroom, those students who showed a particular aptitude for higher studies were selected to go to other seats of learning both in this country and in foreign lands. Among institutions attended by prospective members of the faculty we may mention Georgetown University, Washington, District of Columbia; the Sapienza, Rome, Italy, and the University of Munich, Bavaria. On August 24, 1866, Father Boniface wrote to Archbishop Gregory, of Munich, as follows:

> Since intercourse with the Holy See is very desirable, I have made provisions to have a church and a suitable residence here in Rome where one of the fathers may reside and act as procurator. It is my intention to send some of the younger fathers and clerics to Rome, so that under his direction they may attend one of the Roman colleges, and by this means fit themselves for the position of professors of philosophy and theology.

As a result of this arrangement, we find four young members of the community on their way to the Eternal City in the following September, and after spending four years in attending the Sapienza they were awarded the degrees of Doctorate in Philosophy and Theology. In the course of years many others enjoyed the privilege of taking advanced courses, and in their turn, they rendered valuable assistance in the ecclesiastical seminary, teaching Philosophy, Theology, Canon Law, Sacred Scripture and kindred branches.

While we are aware of the fact that the institution was founded for the purpose of providing a native clergy for the German immigrants, yet we cannot ignore the further fact that it soon outgrew the modest purpose set for it by the founder. From the beginning persons of various nationalities were attracted thither by the reputation which it had won for the thoroughness of its teaching and for the religious and moral atmosphere by which it was marked. In 1856 Father Boniface wrote to the Louis Mission Society

as follows: "There are at present twenty priests belonging to the monastery, of whom six were ordained in America. More than twenty have become secular priests. We have now thirty-seven clerics for the Order studying philosophy and theology, and six others preparing for the secular clergy." This was the result of ten years of labor and was accomplished under the most disadvantageous conditions. After the period of privation and stress had passed, increase in numbers of faculty and students and progress in teaching methods grew proportionately. In 1896 there were twenty-seven clerics and forty-six seminarians studying philosophy and theology; in 1921 there were thirty-three clerics and 145 seminarians. An actual count of the priests who made whole or part of their studies for the priesthood either in the college or the seminary reveals the fact that up to 1921 inclusive there were 277 Benedictine priests and 1222 secular and religious priests of other orders. Of this number there are approximately 900 priests at present working zealously in the vineyard of the Lord. Not only did the institution send forth the greater proportion of the priests working in our own Diocese of Pittsburgh, but it trained many for other dioceses even in the remotest corner of this hemisphere. At present graduates of this seminary are working in every State of the Union and in practically every diocese of the United States.

This simple statement of fact answers the question whether the efforts of Father Boniface to supply a native clergy have met with success. But it does not tell the whole story. From this parent branch of the Benedictines, founded seventy-five years ago, there have gone out the men and the equipment to found seven other abbeys and colleges in the United States and one in Canada. Each of these abbeys has its school and seminary attached, and from each there go forth year after year regular and secular priests to carry on the work of spreading the Gospel of Jesus Christ in other parts of America.

For sixty-eight years the seminary pursued the even tenor of its way; for so many years the young aspirant to the sacerdotal dignity had come to this seat of learning, and, after completing his course, had gone forth into the world to do his mite for the glory of God and the salvation of souls. And now, after the lapse of so long a period of fruitful labor in the field of sacred learning, there came almost unexpectedly and from the highest authority in the Church a recognition of the work accomplished and a stamp of approval which placed our seminary in the foremost rank of seats of learning in the United States. A pontifical brief, dated March 21, 1914, the feast of Saint Benedict, a day suitable for bestowing a rare privilege on the sons of Saint Benedict in America, conferred upon Saint Vincent Seminary the power of granting, for a period of seven years, the Doctorate in Philosophy and Theology. One of the last favors granted by the late Supreme Pontiff, Benedict XV, to the Benedictines in America, was the renewal of this privilege towards the end of November, 1921.

Ecclesiastical degrees were conferred for the first time on December 19, 1916, when three young men were honored with the degree of Bachelor of Philosophy. One year later, eight received the degree of Bachelor of Philosophy and seven that of Bachelor of Theology. Up to this writing (February, 1922), twenty-nine have won the degree of Bachelor of Philosophy, eleven that of Licentiate of Philosophy, one, Doctor of Philosophy, fifteen, the title of Bachelor of Theology, nine, the title of Licentiate of Theology and four the degree of Doctor of Theology.

THE STORY OF NOTRE DAME UNIVERSITY

REVEREND ARTHUR BARRY O'NEILL, C. S. C.

THE two most prominent factors in the civilization and development of any country are religion and education, each complementary to the other. Morality has always been, as it must always continue to be, the basis of genuine national greatness; and of collective as of individual morality it is perennially true that "Unless the Lord build the house, they labor in vain that build it." Second only to the religious are the educational forces which operate either for a country's development and progress or for its retardation and decline. The school boys of one generation are the citizens of the next; and upon the basic ideas underlying their training in youth naturally and inevitably depend the scope and character of their maturer activities, the quality of their citizenship and, in a great measure, the rectitude or erroneousness of their convictions which are ultimately translated into their country's laws and institutions.

Any estimate, accordingly, of the measure and value of the influence exerted by Catholicism on the civilization of the United States, especially during the past three-quarters of a century, would be inadequate if it failed to take account of the Middle West's rather notable centre of religious and educational energy, Notre Dame, Indiana. Even apart from its specific appropriateness to the present work, the story of Notre Dame's humble foundation, rapid growth and quasi-marvellous development is a narrative which, as illustrating the filial reliance of one Knight of Mary on the protecting care of the Mother whom he loved so tenderly and as emphasizing the congruousness of unlimited trust in the Immaculate Patroness of this Ameri-

can republic, can scarcely be too often related. It is a story of notable deeds performed by men of faith; an account of herculean labors undertaken with an eye single to the glory of God and His gracious Mother; a record of zeal rewarded, of sacrifices blest, of love triumphant over every obstacle.

Four-score years ago, when a poor young foreign missionary priest and half a dozen poor foreign religious Brothers settled in Northern Indiana upon an uncultivated tract of forest land, with naught but a little rude log cabin to distinguish it from the merest sylvan wilderness, confidence in the Mother of God, supplemented by their individual labors, was the only capital they had to invest in the arduous enterprise of founding in this Western country a shrine of religious education. No princely endowments, no munificent donations of a million dollars or a hundred thousand or ten thousand came to accelerate their material prosperity; yet never did dollars and cents, invested in a business venture, yield such magnificent results as have sprung from their steadfast reliance on Our Lady's aid and their constant endeavors to procure her favor. Much is written from time to time of the wondrous development, especially in the last five decades, of the great metropolis of the Middle West; but, stupendous as has been the growth of the old-time village by Lake Michigan that has come to be Chicago, the political economist, taking account of merely human resources, will find it an easier matter to explain that growth than to assign the causes of the marvellous transformation that has made of the barren wilderness on the banks of the Saint Joseph River the most splendid sanctuary of religion and science to be found on the continent. The true explanation is beyond the economist: Notre Dame was built with "Hail Marys."

Essential to a proper understanding of what has been accomplished in this garden spot of the Church in America is a brief account of the religious family that has attended to its cultivation. The Congregation of Holy Cross was

in its inception a by-product of the French Revolution, or, rather, of the reaction from the frenzied hatred of religion and religious education that marked the decade from the meeting of the States General in 1789 to the end of the Directory in 1799. As at present constituted, the Congregation is the result of Rome's officially uniting two distinct societies, the Brothers of Saint Joseph, founded at Ruillé in 1820, and the Auxiliary Priests of Mans, established in 1835. In 1839, Bishop de la Hailandière, ordinary of the Diocese of Vincennes, pleaded with Father Moreau, first Superior General of the Congregation, for volunteers from the ranks of Holy Cross to work on the American mission. These were not wanting, but lack of material resources prevented the immediate execution of his project, the migration across the Atlantic of some members of the youthful religious family. It was not until 1841 that Bishop de la Hailandière had the satisfaction of welcoming to Vincennes Father Edward Sorin, C. S. C., and six Brothers of his Congregation. And not until a year later did the Bishop proffer to the community, and Father Sorin accept, a tract of land near the village of South Bend on the Saint Joseph River. The gift was subject to two conditions: that a college and a novitiate should be built within two years and that the Indians and white settlers in the neighboring districts should receive Father Sorin's priestly ministration. The acceptance of the gift definitely fixed the residence of the Congregation in a territory hitherto known to missionary priests as Notre Dame du Lac and now familiar to Catholics the world over as, simply, Notre Dame.

The detailed story of the development of Notre Dame from the first college building, erected in 1843, to the magnificent group of two-score handsome edifices—collegiate church, central administration building, residence halls; institutes of science, technology, chemistry and electrical and mechanical engineering; gymnasium; theatre, provincial residence; seminaries; novitiate; community house; print-

ing offices; library; infirmaries and a dozen accessory structures—would occupy many times the space allotted to this article. The most that can be attempted is a rigidly summarized account of this gratifying growth and a brief mention of the especially notable events in the history of the University. Sadly prominent among these latter is the epidemic of cholera that ravaged the ranks of the Congregation in 1854, carrying off its members with a rapidity which threatened the total extinction of Holy Cross in America. It was a trial calculated permanently to discourage any leader of less than heroic mould; but, indomitable in his zeal for God's glory and supremely confident in the unfailing assistance and protection of his heavenly Mother, Father Sorin not only preserved his own courage, but effectively rallied the drooping spirits of all his surviving co-workers, and growth and expansion went on uninterruptedly.

Eleven years after the cholera scourge, this expansion warranted the erection of a new and more commodious college building. Begun in 1865, it was completed early in the following year and was dedicated on May 31, 1866, by Archbishop Spalding, of Baltimore. The new edifice, 160 feet long by eighty in width, was six stories high and was surmounted by an heroic statue of Our Lady. These ampler accommodations were taken advantage of by an increasing number of students, and the annals of the following thirteen years record a tale of continuous progress and prosperity.

In 1879, however, the tale takes on another and a more sombre hue. On April 23 of that year occurred a disastrous fire, which in a few hours reduced to ashes not only the main University structure but almost every other building in its immediate neighborhood. Apart from the destruction of much that money could never replace, the financial loss was, to a religious community, tremendous; and the available insurance was trifling. The way in which the dis-

aster was met illustrates better than would pages of analytic exposition, the spirit that has ever dominated the builders of Notre Dame, and furnishes the key to the undeniably magnificent success which has crowned their efforts. With whole-hearted devotedness and whole-souled devotion they worked and prayed; nay, rather, they prayed and worked. The first gift towards the building of a new university—it was a check for $1000—Father Sorin sent to a priest in a distant city with a request for prayers and Masses for Notre Dame. Trust in Providence and Our Lady was accompanied, in those heart-rending days of April, 1879, as always in the history of Holy Cross, by untiring personal exertion on the part of all its members. Before the ashes of the old buildings were cold the work of constructing the new was begun; and in September of the same year they were opened to a larger number of students than the fire had dispersed.

Since 1879 no untoward event has occurred to arrest the progress of the University, whose teaching faculty of some five-score professors and instructors now proffer to a body of students numbering from 1600 to 1800, multiplied collegiate courses—in classics, letters, economics, history, commerce, journalism, art, science, pharmacy, law, engineering (civil, mechanical, chemical, and electrical) and architecture, in addition to thorough preparatory and commercial courses.

It is certainly not strange that, looking upon the material evidences of the success which has so abundantly crowned the faith and zeal of Father Sorin and of his co-laborers and successors among the Fathers and Brothers of Holy Cross, men competent to speak authoritatively on the subject have repeatedly averred that Notre Dame is the grandest tribute which the Western hemisphere has thus far offered to the Blessed Virgin. In very truth, the material Notre Dame, the hundreds of acres of fields and campuses, lakes and groves, gardens and parterres; the

star-crowned colossal statue of Our Lady dominating at a height of more than 200 feet the golden dome of the central edifice; the adjacent noble church, that treasure-house of religious art and beauty, from whose tower a brazen-throated giant booms out the Angelus with louder exultation than sounds from any other belfry in the land; the number, variety and thorough equipment of institutes of science, residence halls and religious dwellings scattered over this American Oxford,—these naturally impress the minds and are apt to elicit the enthusiastic praise of transient visitors to Our Lady's Indiana home.

And yet, without minimizing in any degree the true significance of the noble University; fully acknowledging, on the contrary, both the capital importance of the Catholic education for which it stands and the far-reaching beneficial influence of the thousands who have learned and are learning within its halls to combine practical virtue with intellectual development, it may well be questioned whether Father Sorin did not found a work still greater than the University and establish Notre Dame's foremost claim to the Blessed Virgin's favor, when, in 1865, he began the publication of the *Ave Maria*. "They who declare me shall have life everlasting" was the significant text of his first sermon on Our Lady; and, assuredly, through few other agencies in either hemisphere during the past six decades have Mary's dignity and prerogatives, her beauty and her glory, the quasi-omnipotence of her supplication and the unfathomable depths of her compassionate tenderness been declared so constantly and adequately, with such loving enthusiasm and persuasive insistence, as through the beneficent pages of that magazine "devoted to the honor of the Blessed Virgin" and wearing as its felicitous title the greeting of the Angel of the Incarnation to the Lily of Israel, the Jewish maiden "full of grace."

The press in our day is rightly regarded as the university of the people; it is a perennial school and college

from the influence of whose lessons and lectures no graduation-day will ever mark the people's deliverance. Catholic journalism in particular has come to be regarded, notably during the Pontificates of Leo XIII and his successors, as an apostolate whose practical importance it is difficult to over-estimate. Of late years the members of the Hierarchy in frequent pastoral letters and the ablest pastors in periodical pulpit utterances have emphasized the duty, and, as a preservative of the faith, the quasi-necessity, of supporting the Catholic paper and magazine. Father Sorin, with the prevision of a seer, recognized the growing ascendency of the press at a period when its coming dominance was not so patent as at present and he forthwith seized it as one of the engines with which he and his Congregation should do mighty things for the glory of God, the honor of God's Mother and the upbuilding of the Church in America. That the *Ave Maria* has achieved a success fully commensurate with his fondest hopes is a fact attested by thousands of competent eulogists in all parts of the English-speaking world. Notable tributes to that success were pronounced on the occasion of jubilee celebrations at Notre Dame by the late Archbishop Ireland and Archbishop Mundelein, of Chicago.

Since the founder of Notre Dame and many of his earlier co-laborers were Frenchmen, it may not be amiss to say a word as to one of his qualities which speedily became manifest in the first years of his activities in our republic, his sturdy Americanism. It was foreshadowed by his initial act upon landing in New York: he fell on his knees, and, as an earnest of unswerving fealty to the country of his choice, devoutly kissed the soil. In a similar spirit he concluded his first letter to his religious superiors in France with the words: "Here is the adoption of my inheritance; here will I dwell all the days of my life." No middle-aged reader of these pages needs to be told that a characteristic of the average foreign priest who came to

this country in the first half of the nineteenth century, and more especially of the foreign priest-educator, was a reverential and almost sacred regard for the manners and methods, the rules and regulations, both pedagogic and disciplinary, which obtained in the land of his birth. The founder of Notre Dame was a conspicuous exception to this general rule. He seemed to imbibe at once the spirit of the country and the age, in so far as that spirit was favorable to the interests of God and His Church; and both class-rooms and recreation grounds at Notre Dame soon gave evidence that it was an American college, not a transplanted French one.

That the Americanism of Father Sorin animated his whole community is evident from the patriotism displayed by them in every war in which our country has been engaged since Holy Cross settled in Indiana. Speaking of the Holy Cross Fathers and the Sisters of Holy Cross (religious daughters of Father Sorin) who served as chaplains and nurses during the Civil War, Archbishop Ireland is on record as saying: "There were other priests and other Sisters in the war: those of Holy Cross made up the greater part of the roster; none excelled them in daring feat and religious fervor; no other order, no diocese, made, for the purpose, sacrifices as did that of Holy Cross."

Mention of the Sisters of Holy Cross necessitates at least an appreciative word concerning another glory of the district of Notre Dame, Saint Mary's College and Academy, conducted by those Sisters and ranking among the very foremost convent schools on the continent. From Saint Mary's as a dynamic centre have radiated—North, South, East and West—numerous other academies and normal schools, as well as the parish schools on which is based the superstructure of our Catholic system of education.

It need scarcely be said that, as the mother house of the Congregation of Holy Cross, Notre Dame is not only the seat of a great University, but a central religious

dynamo supplying the motive power and the energizing faculties that initiate and keep in action many and varied forms of effective Catholic works. It furnishes recruits to the Foreign Mission of Eastern Bengal, maintains a missionary band to co-operate with the secular clergy in intensifying the faith and fervor of the faithful in this country, supplies Brothers to conduct high schools in a number of dioceses and Fathers and Brothers to conduct colleges in several different States, supports houses in Rome and Washington for young religious who are pursuing the higher philosophical and theological studies and is organizing a seminary designed solely for the training of candidates for the Foreign Missions. It should also be mentioned, perhaps, that Notre Dame pays yearly tribute to lay Catholic excellence by conferring the Laetare Medal on some American Catholic of outstanding merit or achievement.

While the only personality mentioned in this story has been that of Father Sorin, it is superfluous to say that many other valiant religious of Holy Cross, Fathers and Brothers, have notably contributed to the upbuilding of Notre Dame. Foremost among the earlier architects of its fortunes were Fathers Cointet, Granger, Lemonnier and Corby; while the outstanding figures in its later history have been, to mention only those who have passed away, Fathers Walsh, Zahm and Morrissey. In concluding this summarized narrative, it is interesting to note as a graphic indication of Notre Dame's unusually rapid growth that, among the seven or eight-score Fathers and Brothers whom it harbors in this present year (1922), there are no fewer than eight whose birth antedates its founding; and that the dean of the Congregation, Father Timothy Maher, still active in his ninety-first year, was a boy of eleven plucking shamrocks in the glens of Tipperary when the pioneers of Holy Cross first caught sight of Notre Dame du Lac.

THE UNIVERSITY OF DAYTON

REVEREND FELIX JOSEPH KELLY, PH. D.

TO-DAY the Church in every quarter of the globe, and especially in the United States, is strenuously striving to maintain her educational institutions. The movement implies that there are essential elements omitted in the present systems of education which are under the patronage of the State. The Church is no novice in the question of education. She has had too long an experience not to know when to approve and when to censure. She taught the barbarian hordes how to read; she formed them into Christian nations; she built for them the medieval universities. It was under her guidance that the great schools of Paris, Boulogne, Padua, Oxford, Cambridge and all of Europe attained their maturity, and were crowned with that halo of glory that hangs around them even to the present day. And when these schools passed out of her hands and ceased to do her work, she begins anew and lays the foundation of similar institutions, which generations to come will regard with the same reverence with which we at the present regard her past works.

With the progress of time, views and opinions and systems are born, become mature, and die to be replaced by others; but with these she does not identify herself. When they are the outcome of principles placed in her keeping she fosters them; when they contradict those principles, she opposes them, and holds it her duty to call the attention of all to what is of truth. When education under the direction of the State became dangerous, owing to the lack of religious instruction, she at once established her own schools on a religious basis. She knew that her efforts would be only partly successful, unless she had control of education in its higher phases. Beside her anxiety to

establish primary and high schools for the young, she had to provide the higher institutions of learning: therefore her eagerness to see Catholic colleges and universities wherever Catholics are able to support them.

The functions of such institutions are many and far-reaching. Therein may the children of the Church be well grounded in the reasons for the faith that is in them; therein may they leisurely and effectively coördinate all her doctrines, and note the points at which each touches the other, and see their harmonious relations as a whole; therein may they learn to reconcile scientific truth with the teachings of revelation; therein may be rounded the minds of the professors and teachers of our schools; and thus may their beneficial effects be felt in all classes of society. They mould intellectual action; they create a new spirit; they infuse new life into educated Catholics. All honor to those generous souls who bear the burden and heat of the day, and labor hard in silence in laying the foundations of such institutions, of the success of which it will not be their lot to catch a glimpse.

It is doubtful whether the vast majority of Catholics grasp clearly the great work done by our higher institutions of learning under the patronage of the Church. They have become so accustomed to see Catholic institutions doing their work in a quiet, unostentatious manner, that they have lost sight of the sacrifices, self-denial, rigid economy and whole-souled consecration to a high calling of a chosen group of men and women, who make Catholic institutions what they are to-day, a standing mystery to those outside the Church. Too many of us fail to note that works of charity and education among non-Catholics continue because of the service which money purchases, but that the same kind of works among Catholics depend and must depend in a large degree upon the life-offering of men and women who consecrate themselves unreservedly to the service of God and the welfare of their fellowmen. These

same Catholics, familiar with the sight of our Religious, busy about their hard work in our educational institutions, have lost the keen edge of appreciation of what the life of the Religious signifies in the activities of the Catholic Church in America.

It would be difficult, in fact, to overestimate the influence exerted by our higher Catholic institutions of learning. Through the men they train and send out into the world, they in a great measure dominate the lives of the people and even fashion the character and destiny of the nation. They reach out into every remotest corner and into every department of the nation's life, and thus all, from the men who sit in the highest courts and legislative halls, down to the little child at its desk in the parochial school, fall directly or indirectly under their power, and consciously or unconsciously, live out their lives under their all-directing influence. Our higher institutions of learning under the patronage of Holy Mother Church are truly a mighty force in the nation's life.

One of the leading Catholic institutions of higher education in our country, and one whose history is linked with that of the Middle West, is the University of Dayton at Dayton, Ohio. Its foundation dates from July 1, 1850, and for the past seventy years and more it has done yeoman service in the cause of Catholic education in this country. It has perpetuated and emphasized the precious traditions of the Church, her inspirations, her approved civilizing principles and her lessons of long experience. It has been insistent on the preservation of all the glories, all the best institutions and inspirations which a century of effort has won for the American nation. In a word, it has been a great protector and promoter of true Catholicism, a great protector and promoter of true Americanism.

The University of Dayton is under the direction of the Society of Mary, a community composed of priests and Brothers. It was the first college opened by this com-

munity in America. From the very beginning it has stood for the highest ideals in educational work, at the same time endeavoring to supply the immediate needs of the community. It was first opened as a day-school, but boarders were very early received. Then it was known as Saint Mary's Institute, later Saint Mary's College, and now, the University of Dayton. On the college register of the early days are found the names of students from all parts of the Middle West. In later years, the college continued to serve the same fields, adding to them distant States and foreign countries. At the time of its foundation, it offered a curriculum of practical studies that was then much in demand. Later on, a complete college course was added, the studies being planned after the classical and scientific curricula of the leading universities of Europe. To-day it ranks with the other great universities of this country, and its sphere of influence has been widespread in the development of Catholic leadership in the community that it serves.

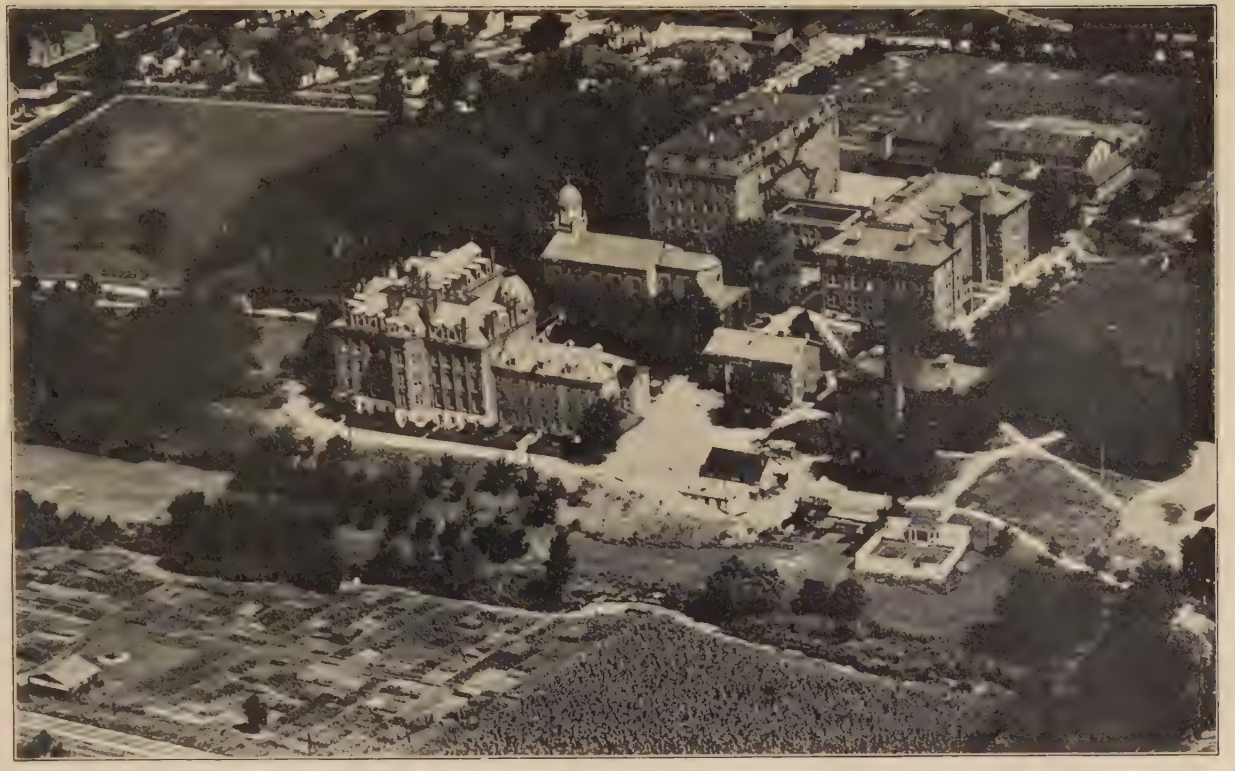
Universities have been the centres of thought, the nursing mothers of learning, since the beginning of recorded history. From them have radiated the beams of light that have penetrated the darkness of the human understanding, and given to the masses the benefit of education. From the educated mind has come that power of coördination, which, whether in abstract or material things, has brought into daily use knowledge without which civilization would not have emerged from primitive conditions. But education is not a guarantee of the pursuit of justice. It must be accompanied by the recognition of the supernatural, or it becomes one-sided and dangerous. The necessity of constant guidance to the young intelligence is an axiomatic truth. It is because of the realization of this necessity that such institutions as the University of Dayton are founded. They are seats of wisdom, ministers of the Faith, alma maters to the rising generation.

Not all men are fitted for liberal studies, but those

who are should have opportunity so to perfect their natural gifts that they may be of the highest service. The right living of the masses depends upon their right thinking, and in a university, of all places, the canons of right thought should be taught. The University of Dayton is planned upon broad lines. Its atmosphere is permeated with a religious spirit. Whatever course of studies the student may pursue, his mind is constantly brought to the contemplation of the ultimate duty of all men, namely, service to the Creator. Some call this conservatism. This reproach of conservatism is levelled at the Church, her educational institutions and all of her practical teachings. It is not justly a reproach. It is true, she is the great conservator of truth, and the principles of truth as reduced to the end and object of man's pilgrimage on earth have not changed since the divine injunction was formulated, "to serve God and keep His commandments." Her institutions, such as the University of Dayton, educate the whole man, with emphasis upon the spiritual side of his nature.

The beginnings of the University of Dayton, like that of all great institutions of learning, were very small. The first call for members of the Society of Mary to America came from several pastors in the Diocese of Cincinnati. On July 4, 1849, the Reverend Leo Meyer and a Brother companion landed in New York, and placed themselves at once at the disposal of the Bishop of Cincinnati. In December, 1849, four more Brothers arrived in Cincinnati from Alsace. They began at once the work of teaching. Father Meyer, who was the Superior, purchased a large estate near Dayton, Ohio, the following year, and here the mother-house was permanently established. This was the germ of the University of Dayton. The property was named Nazareth. From the very beginning, the doors of the newly-organized College were opened alike to Catholic and non-Catholic students.

The Society of Mary, the name proper of the com-



University of Dayton, Dayton, Ohio

munity whose teachers form the Faculty of the University of Dayton, is composed of priests and Brothers, the latter far outnumber the former, and form its principal teaching body. The Brothers at first engaged in elementary teaching only in the parochial schools of the country, principally in the East and in the Middle West. Later they felt the strong tide of popular sentiment for the establishment of Catholic high schools. At first these high schools developed in connection with the parish schools conducted by the Brothers, but to-day there is a strong tendency towards the establishment of central high schools in our large cities, independent of any parish connection, but diocesan in character. Many such high schools are now taught by the Brothers of Mary, and the University of Dayton completes and crowns, as it were, their whole system of educational activities in high school and college work. Their schools, high schools and colleges dot this vast country from Canada to Texas, from New York to California. Two provinces, Cincinnati and St. Louis by name, serve these institutions.

The Society of Mary, under whose auspices the University of Dayton is conducted, is one of the foremost communities of teachers in our country to-day. The high repute of the members of the community as teachers has been due, not only to the careful training the rules provide in the normal school, but also to the system of inspection and supervision that obtains with reference to those actually engaged in teaching. For the office of Inspector of Instruction, the ablest and most experienced teachers have been selected, and the work of the Brother-Inspector has borne abundant fruit in the improvement of the methods of teaching. The first Inspector was Brother Stintzi, who was succeeded in this office by Brother John Kim, who in turn was succeeded by Brother Michael Schleich, whose qualities and experience as a teacher are reinforced by a zeal and energy that never flags. It is to him, perhaps more than to anyone else, that the academic advancement

of the community is due. He is now the General-Inspector of the schools of the community, residing at the mother-house of the Society of Mary, Nivelles, Belgium.

The Faculty of the University of Dayton is composed of men each eminent in his particular line of work. Many of the Fathers and Brothers of Mary constituting the University faculty have made their studies abroad and have their degrees from celebrated universities of Europe. After completing their college course in this country they are given every advantage of a European university training. In addition to technical training and ability, the members of the faculty have a breadth of vision and a familiarity with foreign languages so necessary for research work in the different departments of the University. The labor of the faculty is one of love. The Fathers and Brothers of the Society of Mary serve without remuneration, spending their time and their talents for the good of humanity. They also devote all revenues they receive from outside sources, such as lectures, writings, inventions, etc., to the continuation and development of this labor of love.

The courses of the University of Dayton embrace the following colleges: The College of Liberal Arts and Letters, a four-year course leading to the degree of Bachelor of Arts or Bachelor of Letters; the College of General Science, a four-year course leading to the degree of Bachelor of Science; the College of Education, a two- or four-year course leading either to a State Elementary School Certificate or a State High School Provisional Certificate; the College of Engineering, which includes Chemical, Electrical, Civil and Mechanical Engineering, each a four-year course leading to a degree of Bachelor of Science in Engineering; the College of Commerce and Finance, a four-year course leading to the degree of Bachelor of Science in Commerce and Finance; the Pre-Medical Course, a two-year course of studies in Chemistry, Bacteriology,

Biology and Anatomy, for students contemplating entrance into medical schools; University Extension Courses in English, Sociology, Political Economy, Physical and Natural Sciences, Modern Languages, History, Philosophy, Public Speaking, which afford social workers and others an opportunity for cultural advancement and for credits towards promotion and degrees; Mount Saint John Normal School, a section of the College of Education, admission to which is restricted to young men who aspire to become members and teachers of the Society of Mary; College Preparatory, which comprises high school courses in the classics, science and the commercial branches; a Junior and Senior Unit of the Reserve Officers' Training Corps; the School of Sociology.

The students and graduates forming the alumni of the University of Dayton now number in the thousands. The record of its graduates is the most impressive evidence of the thoroughness and value of the training given by the University. Until the year 1900 the enrollment of day-scholars and boarders, owing to the limited student facilities, did not reach more than a total of 200 young men. Since that time, the increase in student enrollment has been nothing less than phenomenal, and is now well on to the thousand mark. During the past ten years the University has had an unprecedented era of prosperity and has been forced to turn away hundreds of students. Its graduates in every line of educational work have been greatly in demand, and have proven themselves bright ornaments to their Alma Mater, staunch defenders of the Church and loyal American citizens. All this has been the result of the teaching of the Brothers who have raised the minds of their pupils from the visible creation to the invisible things of God, and from the uniformities of physical law to the obedience of faith, and the fulfillment of the law which God has enacted, that men might freely observe it, and by their observance maintain their freedom.

Who shall measure the services rendered by an institution such as the University of Dayton, not only to religion, but to the State itself? Catholic laymen trained in our Catholic colleges and universities must enter the lists side by side with the prominent men in all the walks of life, and secure the positions of trust and power. There is a mission for the Catholic educator, and that mission is to educate, train, and usher forth from the walls of our Catholic colleges and universities young men who have been urged, who have been fitted to take their places in time in the political arena for God and country. This is the grand work that the Brothers of Mary and other Religious Orders are accomplishing in our colleges and universities in this country.

Here in our American commonwealth, we Catholics are deeply interested in university education, for the simple reason that as loyal American citizens we have deeply at heart whatever is of vital concern to the Church and to the nation. A double interest we have then, in the welfare of the country, an interest both Catholic and American, and only the stronger for being double. The existence of our Catholic universities in the different parts of the country is an evidence quite as much of our interest in our country as of our interest in our Church. The University of Dayton has been a strong force for the welfare of Church and State, in training leaders for the service of both, men of broad views and sympathies, men of deep convictions, high ideals and noble purposes, whose influence will be always for humanity's greatest good, and who will bring to the solution of every complicated problem the best principles and methods that science and religion can suggest.

The University of Dayton like every other great spiritual enterprise, has passed through vicissitudes, but has never lacked marvellous loyalty from faculty and students alike. Her service has been heroic and inspiring. In a

spirit of loftiest consecration, the Religious of the Society of Mary who form her faculty have wrought unsparingly to fulfil her mission, with results that make the world her debtor. Seventy years is a brief span in the life of an educational institution, when one thinks of the centuried schools of the Old World, but these seventy years have been rich in achievement, and they have left the University immeasurably richer in promise. That God may abundantly reward the achievement and bless and fructify the promise is the prayer of all the old students who have left her halls fortified for the battle of life. That God may continue to protect and guide her through all her glorious existence is the prayer of all who have come under her benign influence.

THE WORK OF THE DOMINICANS IN EDUCATION

Reverend George Boniface Stratemeier,
O. P., S. T. Lr., Ph. D.

THE history of Dominican education within the confines of the United States is as old as the history of Saint Joseph's Province of the Order of Preachers. When the Reverend Edward Dominic Fenwick, O. P., founder of the province and the first Bishop of Cincinnati, laid the foundations of the Order in Kentucky the project of an educational institution was one of the foremost in his mind. His cherished ambition was to train a native clergy for the work of the apostolate and towards this end he decided to found a seat of learning to be known as Saint Thomas of Aquin College, which was to become "the Mother Institution of the Old West."

Shortly after the arrival of Father Fenwick and his first co-laborers in Kentucky, two nephews of the future Ordinary of Cincinnati also journeyed there with the intention of entering the proposed college and, perhaps later, the novitiate of the Order. This was about the beginning of the year 1806. These boys received instruction under the tutorship of Fathers Samuel T. Wilson and William R. Tuite. Other lads of the vicinity soon applied for admission to these courses of instruction, and it soon became necessary to take steps toward the erection of the new institution under the patronage of the Angel of the Schools. In 1807 the Fathers opened their school, located near Springfield, Kentucky, in connection with the Convent of Saint Rose. All worked eagerly in establishing this educational foundation which they fondly hoped to see a center of intellectual and apostolic activity, contributing its quota

toward the welfare of religion and diffusing its wholesome influence over the country.

From a letter of Father Fenwick to Father Richard L. Concanen, then assistant to the Superior-General of the Order in Rome, dated July 10, 1808, we learn that the first enrolment of the college consisted of twenty-two boys. Twelve were educated at the rate of $100 per annum, while the remainder were received without charge. It also tells us that they made rapid progress in Latin, to which they devoted their best efforts during the first year of work. The college and convent occupied a building one hundred and five feet long and was three stories in height. From this edifice a wing extended from the east to the length of eighty feet.

The number of pupils in the college rapidly increased, at one time numbering as many as 200. Protestants as well as Catholics attended from the neighboring settlements and from a distance. From this it is apparent that the institute was not solely established for the training of aspirants for the sacerdotal state. The course of studies comprised the elementary branches as well as the classics. In addition to their scholastic work, the boys devoted several hours of each day to manual labor, thereby helping to defray the expenses of their tuition. The novices and younger members of the Order occupied the positions of professors and officers in the establishment. Saint Thomas College flourished about two decades. Toward the close of that period the fathers began to limit the number of their scholars, and in 1828 ceased to receive any other applicants than those destined to membership in the Dominican Order. The college was founded amid difficulties which were the common lot of the pioneer and which would have appalled any but men of the strongest courage and whose labors were inspired by love for God and the spread of His kingdom on earth. To the lot of no other educational institution, possibly, have fallen greater trials and obstacles.

Yet during the years of its educational activities, the college attained no small measure of success and fame and exerted an influence that was felt throughout the South. It effected much good for the early Church in Kentucky and left its impress on the Catholicism of the State. It closed its doors mainly because of the increasing demand for the services of the fathers on the missions of Kentucky and Ohio.

Within the walls of Saint Thomas College were educated wholly or in part such men as Jefferson Davis, President of the Confederacy; Judge Stephen Ormsby; Doctors Christopher Rudd, Benjamin and Richard Wathen, exemplary Catholics and leading citizens and physicians of the State; the noted priest and orator, the Reverend Robert A. Abell; the great missionary, the Reverend Elisha J. Durbin, and nearly all the first recruits of the Province of Saint Joseph. The early Dominicans who studied in this institution were the Right Reverend Richard Pius Miles, first Bishop of Nashville, Tennessee; the learned and zealous Father William T. Willett; the Very Reverend N. D. Young, co-apostle of Ohio, provincial and once proposed for the Bishopric of Vincennes, Indiana; the Very Reverend J. T. Jarboe, missionary in Kentucky, Ohio, Tennessee and Wisconsin; the Very Reverend C. P. Montgomery, provincial and nominated first Bishop of Monterey, California; Stephen Montgomery, co-founder of the *Catholic Telegraph* and president of the Athenaeum, Cincinnati, Ohio; the Reverend Samuel L. Montgomery, long a missionary in Ohio, Kentucky and Tennessee and Vicar-General of the Diocese of Nashville; the Reverend Thomas Martin, missionary in Kentucky, Ohio and New York and friend and adviser of the Most Reverend Archbishop Hughes; the zealous Fathers J. V. Bullock, J. H. McGrady, T. J. Polin, C. D. Bowling and J. H. Clarkson, whose apostolic labors extended through many States of the Union; Doctor John Harney, who, after the death of his wife,

joined the Order and died while still a novice, and the Most Reverend Thomas L. Grace, second Bishop of St. Paul, Minnesota, and subsequently titular Archbishop of Siunia.

The second college conducted by the Dominican Fathers was that founded at Sinsinawa, Wisconsin, by Father Samuel C. Mazzuchelli, O. P., in 1846. Thirteen years of apostolic life among the Indians and on the missions throughout Michigan, Wisconsin, Illinois and Iowa had convinced the zealous priest that a second province of Friar Preachers in the United States, with its center in the growing northwest country, would hasten the development of the Church in that locality. Like Father Fenwick, Father Mazzuchelli believed that a Catholic college would not merely be a blessing to the youth of that section, but would also be the most effectual means of building up the new province. At first it was intended that the foundation should be made at Galena, Illinois. It was later decided, however, to build at Sinsinawa. The new province was named after Saint Charles, patron saint of its founder. The educational institution came to be known as Saint Dominic's College or Sinsinawa Mound College, from the name of the prominent hill at the base of which it stood. It was incorporated under the laws of the State, "to afford instruction in the liberal arts and sciences," on March 11, 1848.

Because of the lack of vocations in the new and undeveloped country and the impossibility of obtaining a sufficient number of members of his Order from abroad, this province, at the request of its founder, was fused into that of Saint Joseph in 1849. In the Fall of that year the Reverend Joseph T. Jarboe was appointed president of the institution, leaving Father Mazzuchelli to devote himself exclusively to missionary work.

The college had a corps of excellent professors. The building was of limestone, commodious and comfortable and far beyond what was common in the West at that

time. Men in distinguished walks of life boasted that they had received their education within its walls. Probably its most distinguished alumnus was the Very Reverend Charles H. McKenna, O. P., P. G., noted missionary and apostle of the Holy Name Society in the United States. In 1866 it ceased its educational activities, due to the action of Father William D. O'Carroll, provincial of Saint Joseph's Province, who set himself against colleges as opposed to his ultra-contemplative idea of the religious life. This institution was later converted into the present academy and college for young ladies under the title of Saint Clara College and placed in charge of the Sisters of Saint Dominic.

A third college, at Somerset, Ohio, conducted under Dominican auspices was opened in 1850 and placed under the patronage of Saint Joseph. The usual college courses were taught and opportunity for improvement in literary endeavors was afforded through the agencies of the Philopedian Society and the college paper, the *Collegian*. The school flourished from the beginning and was most successful until the outbreak of the Civil War, in 1861. As the greater number of students were from the Southern States, it was forced to cease its educational work two years later, the war having diminished the number of its pupils from the North as well as making it impossible for the young men of the South to attend school in that section of the country. During the short period of its existence, Saint Joseph's College educated men who became prominent in the various professions. Owing to the pressing need of priests for various churches and missions under the care of the Dominican Fathers and the action of Father O'Carroll no attempt was subsequently made to reopen this institution.

Such then, in briefest outline, is the history of the three educational establishments conducted in the early years of Saint Joseph's Province by the Dominicans. Dur-

ing this period, the Convents of Saint Rose, Springfield, Kentucky, and Saint Joseph, Somerset, Ohio, served as novitiates for the province. Ecclesiastical studies were pursued by the aspirants to the priesthood in the Order during those years at both institutions. Later Saint Rose's Convent became the novitiate and Saint Joseph's Convent the House of Studies of the province, the latter continuing as such until the opening of the magnificent College of the Immaculate Conception at the Catholic University, Washington, District of Columbia, in 1905.

Unique among the colleges grouped about the Catholic University is this House of Studies, or *Studium Generale,* of the Friar Preachers. Its lineage can be traced back over the space of a century to Saint Joseph's Priory, Somerset, Ohio, and Saint Rose's Priory, Springfield, Kentucky. On April 23, 1903, the late Cardinal Gibbons turned the first sod on the site of the new foundation. On August 16, the feast of the Dominican Saint Hyacinth, Cardinal Falconio, then Apostolic Delegate, laid the cornerstone. The sermon on this occasion was preached by Cardinal O'Connell, then Bishop of Portland, Maine. The community took possession of their handsome Gothic college on August 18, 1905, and two days later, Cardinal Gibbons blessed the edifice. The beautiful chapel was dedicated to the service of the Most High by Cardinal Falconio on February 2, 1907. The provincial of Saint Joseph's Province, the Very Reverend L. F. Kearney, O. P., S. T. M., delivered the sermon.

The course of studies prescribed for a Dominican *studium generale* is substantially the same as that framed by the collaboration of Blessed Albertus Magnus, Saint Thomas Aquinas and Peter of Tarantasia, afterwards Pope Innocent V and now venerated as Blessed Innocent, all of the Order of Preachers. Seven centuries of educational tradition of the highest order form the heritage of the Dominican student of to-day. The institution of a *studium gen-*

erale pertains to the authority of a General Chapter of the Order or to the action of the Master-General. Each province has the right to possess its own house of studies. The students must be congregated in one locality. In case their number is too large, they may be separated into two groups, philosophers and theologians, in such a manner, however, that both bodies constitute one *studium*.

For the formation of a formal house of studies, three things are required: 1, that the *studium* be instituted by the supreme authority of the Order; 2, that the officials of the college be designated by the Master-General at Rome; and 3, that the course of studies be conducted as approved by the authority of the Order's supreme superior. Thus the conduct of an institute of this kind is regulated by the highest authority of the Order.

A span of seven years is necessary to complete the prescribed course, three years for philosophy and four for theology. During the philosophical course, Logic, Criteriology, Ontology, Cosmology, Psychology, Natural Theology and Ethics form the subject matter of the curriculum. The other branches of study to which assiduous attention is devoted comprise General Theology, Introduction to Sacred Scripture, Church History and History of Philosophy. The theological course is made up of Scriptural Exegesis, Dogmatic and Moral Theology, Canon Law, Sacred Eloquence and the History of the Order of Preachers. Added to these studies according to the requirements of Canon Law are the following, Pastoral Theology, Liturgy and Gregorian Chant. The textbook in theology is the *Summa Theologica* of Saint Thomas Aquinas. The other authors employed must be approved by the supreme moderator of the Order.

The examinations that the student must undergo are all regulated. These must be at least annual and must embrace an oral as well as a written examination. The former must be undergone by every student and must be

held one month before the close of the scholastic year. Furthermore, it is to last two hours. The oral test is held at the close of the school year. It embraces the whole year's work distributed over sixty theses. It is left to the discretion of the officials of each house of studies whether this examination is held at the end of the year or so divided that two examinations, each composed of matter comprising thirty theses, are held, one at the termination of each semester. In the House of Studies of Saint Joseph's Province two examinations are held, one at mid-year and the other at the close of the scholastic term. In each of these every student is interrogated for a period of forty minutes before five or six professors. Those qualified to conduct these examinations are the lectors in Sacred Theology (actually engaged in teaching) and the masters in Sacred Theology.

The officials of a house of studies comprise the regent and the bachelor of studies and the master of students. These are appointed by the Master-General. The term of office of the regent of studies lasts six years. All the officers of the *studium* as well as all the lectors are subject to the regent in matters pertaining to study, such as lectures, public disputations, circles, cases of conscience and all other academic exercises. The regent must preside at the public disputations. It is his duty to keep the record of the theses defended as well as to record the results of the examinations, which must be forwarded to the Master-General at stated times. The bachelor of studies performs the duties of the regent in his absence. The principal duties of the master of students embrace the drawing up of documents required by the pupils upon completion of their studies and to keep a record of the professors and students.

The professors in the *studium* must have obtained the degree of lector in Sacred Theology (S. T. Lr.). Before a lector is qualified to teach he must undergo a supple-

mentary course of studies comprising at least two years. This should consist of the matter that is to form the subject of his lectures.

Students are admitted to the house of studies after the completion of their year of novitiate and the pronouncement of their simple religious profession. They must faithfully attend to their classes. Public disputations, circles and other scholastic exercises must be frequented by all. They must assiduously observe all the constitutions of the Order formulated for the promotion of study, such as the hours prescribed, the observance of silence and the abstention from all occupations prejudicial to the spirit of study that must at all times pervade the *studium*. The Latin language is the medium of communication employed in delivering the lectures.

After the completion of two years of study in the Theology of Saint Thomas Aquinas, students who manifest a marked ability are designated as formal students. These are destined for the prosecution of more intense study than is required of the others, with a view to preparing them for the reception of the lector's title and of fitting them for the teaching office. After the prospective lector has completed his course according to the norm required by the constitutions of the Order, he must undergo a severe examination. This must take place in the house of studies during the scholastic year and before five qualified examiners. The candidate must have completed four years of special study of the *Summa* of the Angelic Doctor pursued in the *studium*. Before the close of his final year of study, he must submit to the faculty of the institution a dissertation of appropriate length and exhaustive treatment, the subject matter of which is determined by the regent of studies at the beginning of the last year of his course. He must besides be proficient in the Hebrew language.

Sixty theses embracing the principal subjects treated in the entire course, philosophical and theological, form

the preparatory matter of the examination. These theses are divided as follows: ten are taken from Philosophy, ten from Sacred Scripture and ten from Apologetics or Fundamental Theology. Thirty propositions from the *Summa Theologica* comprise the remaining matter, of which fifteen are taken from the Dogmatic portion and fifteen from the Moral. Three days before the examination the candidate presents himself before the regent of studies and draws ten theses by lot from these sixty, five from Theology and five from the remaining subjects. On these he will be examined. Having had his dissertation approved and successfully passed this examination, the formal student is promoted to the lectorate.

The supplementary studies to be pursued by the lector of Sacred Theology before he is admitted to the teaching staff of a house of studies must be taken in some college of the Order or in an approved university. Four courses are selected for these complementary studies: 1, Philosophy, Mathematics and the Natural Sciences; 2, Sacred Scripture and Oriental Languages; 3, Patrology and Ecclesiastical History; 4, Canon Law and the judicial and social sciences. Sacred Theology, however, is the science to which every student must devote his best efforts.

The next degree which a lector may obtain is that of Bachelor in Sacred Theology (S. T. B.). In order to secure this academic distinction, the lector must have completed the supplementary studies outlined above during a period of two years and have taught in a house of studies seven years. A printed work of excellent merit, the product of his pen, must be presented before he is admitted to the examination (*ad gradus*) for the degree. This examination must take place in a formal house of studies and must be conducted before five accredited examiners and lasts four hours.

The highest scholastic honor attainable by a Friar Preacher is the Mastership in Sacred Theology (S. T. M.).

In order to obtain this, the following conditions must be fulfilled: The applicant must be exceptionally proficient in the sacred sciences. He must have successfully passed the examination *ad gradus* for the bachelorship and must have taught with distinction six years after having been made a bachelor. Moreover, the petition for the candidate's promotion must be presented to the supreme authority in the Order by action of the capitulars assembled in a Provincial Chapter. He must finally be approved by the Master-General or by a General Chapter of the whole Order. At present there are in the Province of Saint Joseph twenty-seven lectors, one bachelor and ten masters in Sacred Theology.

The students who are destined after their ordination to the priesthood to work in the parishes and on the missions are required to complete a supplementary course composed of the following subjects: Homiletics, Hermeneutics, Sacred Eloquence and Pastoral Theology. Those destined to teach in the colleges under the charge of the province are offered every facility to perfect themselves in the branches they are to teach to follow courses at different universities, notably the Catholic University of America.

The student body at the Dominican House of Studies at Washington numbers (1922) eighty-three. At present the first year of the study of Philosophy is spent at Saint Rose Convent, Springfield, Kentucky. As this institution forms one *studium generale* with that at Washington, twenty-three more students must be added to this number, bringing the enrollment of the *studium* to 106. The professorial staff numbers eleven. During the summer recess, the students of the House of Studies continue their course in Sacred Eloquence at the Dominican College, Ocean City, Maryland.

Two other institutions of learning are conducted by the Dominican Fathers of Saint Joseph's Province. The

first of these is located at Columbus, Ohio. In January, 1905, the Right Reverend James J. Hartley, Bishop of Columbus, requested the members of this province to assume charge of the proposed high school and college which he intended to establish. The offer was accepted by the provincial and arrangements were made to secure an appropriate site and to erect a suitable building during the same year. The first classes were opened on September 12, 1905, with sixty-two students enrolled, occupying three rooms in Saint Patrick's Parochial School building. The site chosen for the new structure was the one at present occupied, comprising four acres fronting on Mount Vernon and Washington Avenues. The edifice, providing six classrooms with a large hall and a residence adjoining for the professors, was begun in June, 1905, and completed in January, 1906. The classes convened for the first time in the new quarters on February 6, 1906.

In September, 1909, it became necessary to rent a building for the accommodation of boarding students. During that year the attendance had increased to 115. By the year 1911, the enrollment had become so numerous as to render it imperative to erect another addition to the college. Ground was broken for this wing on March 25, 1912, and the building was ready for occupancy in September of the same year.

Until late in 1911, the school was known as Saint Patrick's College. Application for a charter was then made and it was decided that the institution, as named in this document, should be known as Aquinas College. The application for the charter was filed with the Secretary of State on December 13, 1911, and the petition was granted five days later.

The object of Aquinas College is to offer to Catholic youth, principally of the Diocese of Columbus, the advantages of a higher Catholic education. The Classics, History, Letters, Mathematics and the Sciences form the prin-

cipal branches of study. A school of commerce is also connected with the institution to enable those so desiring to prepare themselves for the various business professions. As an aid toward their improvement in English, the students publish a college monthly known as the *Patrician.* The student body of Aquinas College during the scholastic year 1921-1922, totalled about 350, while the professorial staff numbered fourteen.

Providence College, Providence, Rhode Island, is the latest educational institution over which the Dominican Fathers of Saint Joseph's Province have assumed charge. This was founded by the late Right Reverend Matthew Harkins, Bishop of Providence, to meet the growing educational needs of the youth of the diocese and the State. The establishment of a school of higher education had long been a cherished thought in the mind of the Bishop, but not until he had passed his thirtieth year in the administration of the affairs of his diocese, founding, broadening and placing on a solid basis its varied institutions, spiritual, charitable, social, educational, did he consider the time ripe for this, the crowning labor of his episcopate. In furtherance of this purpose, in the Fall of 1916, Bishop Harkins extended an invitation to the Dominican Fathers to establish a college within the limits of the episcopal city, organize the course of instruction and designate the teaching faculty. The invitation was accepted by the provincial, who in consultation with the Bishop proceeded to formulate plans for the present and future college buildings. In anticipation of this action the Bishop some years before had procured a tract of seventeen acres, situated at the junction of River Avenue and Eaton Street, which he offered as a site for the college.

At the January session of the General Assembly of Rhode Island, in 1917, a petition to incorporate Providence College was presented to the legislature and granted unanimously. It was duly signed by the Governor. "To pro-

mote virtue and piety and learning in such of the languages and of the liberal arts and sciences as shall be recommended from time to time by the corporation," the charter confers ample powers of administration and authority, "to determine and regulate the course of instruction . . . and to confer such degrees as are usually conferred by colleges and universities."

At the first meeting of the corporation the executive committee was authorized to proceed with the erection of a suitable college building. The result was the beautiful Gothic structure named after the founder Bishop Harkins Hall. In its class rooms and lecture halls it has accommodations for 600 students. In addition, it has distinct laboratories and lecture rooms for chemistry, physics and biology, astronomical observatory, assembly hall, library, gymnasium and chapel. As designed this is to be the dominant unit of the future group of buildings.

Three courses of study leading to the degrees of Bachelor of Arts, Bachelor of Literature and Bachelor of Science are arranged in programs designed to give a broad and liberal training along lines chosen by the student as his life work. In the sophomore, junior and senior years, in addition to the prescribed studies, a limited number of elective branches are permitted to the student. Those contemplating professional courses in schools of law, medicine and pedagogy are permitted a wider latitude and a large degree of substitution for prescribed studies, with a view to preparing them for advanced standing in these institutions. The enrollment for the year 1921-1922 was composed of approximately 275 students.

In addition to the members of Saint Joseph's Province who are serving as professors in the various schools conducted by the Fathers, more are engaged in professorial work in other educational institutions. Two of the chairs in the Catholic University of America are occupied by Dominicans, those of Dogmatic Theology and Thomistic

Philosophy. Religious instruction is also given at the University by one of the Fathers connected with the Dominican House of Studies. Three members of the Order teach in Maryknoll, Ossining, New York, the seminary of the Catholic Foreign Mission Society of America. Besides, four professors in La Salle Academy, Providence, Rhode Island, are Dominicans.

The educational institutions described in the preceding paragraphs are conducted by the Fathers of Saint Joseph's Province, which comprises the territory east of the Rocky Mountains. The Province of the Holy Name of Jesus, which embraces the States west of the Rocky Mountains, has a college at Ross, Marin County, California. This is the preparatory school and the future novitiate and house of studies for that province. It was opened in September, 1921. For many years the younger members of the Order belonging to that province received their philosophical and theological training at Saint Dominic's Priory, Benicia, California, until they were sent to the House of Studies of Saint Joseph's Province. The Most Holy Rosary Province of the Philippine Islands has its house of studies in Rosaryville, Ponchatoula, Louisiana. It is worthy of note that the members of this province conduct two educational institutions in the Philippine Islands, the College of San Juan de Letrán and the University of Manila, both in Manila.

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FRANCISCAN SCHOOLS IN THE UNITED STATES

REVEREND ALBERT O'BRIEN, O. F. M.

IF we would understand the efforts and attainments of the Franciscan friars along educational lines, we must know the spirit which animated them. For them, as for their founder, Saint Francis of Assisi, their one ideal was the "Poor Christ." Their Divine Master was to be sought and served in the person of the despised of this world, the outcast and the forgotten. Because he saw in such as these an image of the Christ Who was rejected by His own people, the humble brown-clad friar felt himself irresistibly impelled by his love for his suffering Lord to go out upon the highways of the world, to labor in the field, to visit in the cottages of the peasant; he thought thus to live the life of Christ among His people and to establish a love and knowledge of Him in their hearts, that Christ might reign among those whom He was so fond of calling His own. The friar had the clear-sighted vision that only love can give, and he brought to his task a directness of thought and a vigor of purpose more uncommon than one likes to admit. The simple friar had his end so plainly in view that he is often thought to have overlooked the means to that end; the truth of it is, that he has not lost sight of the true perspective of means and end, and while others are losing time in perfecting the means, he has journeyed on with calm serenity and attained the end.

All of which may appear foreign to the subject matter of our paper; but it is altogether pertinent, since the friars are but too often accused of neglecting the part which education plays in civilizing a people. The missionary friar

comes as the crier of Christ. He brings with him no prestige of rank, of family, of wealth. He feigns even the ignorance of those he would teach that he may better gain their confidence. His first message is Christ crucified; his second the lesson that Nature teaches of this crucified One. Is not this the true subordination of knowledge? This was the wisdom of Saint Francis of Assisi, the wisdom that gave birth to a Subtle Doctor, John Duns Scotus, and to a Seraphic Doctor, Saint Bonaventure.

The Franciscans have been as great in the schools as they have in the missions. Saint Francis himself conferred personally the first licentiate to teach that was granted to a friar when he wrote to Saint Anthony of Padua as follows: "To Brother Anthony, my Bishop, Brother Francis sends his greetings. It is my pleasure that thou teach theology to the brethren, provided, however, that, as the Rule prescribes, the spirit of prayer and devotion be not extinguished." Saint Anthony taught at Bologna and Montpelier, and there is not a university of Europe at which the friars were not to be found. The history of the medieval universities is intertwined with such names as Alexander of Hales, John of Rupella, Adam of Marsh, John Peckham, John Duns Scotus, Saint Bonaventure and so on.

But they did not forget that where Christ taught once sitting in the seat of the learned, He taught a hundred times sitting by the wayside. Hence, we find the friars ever eager to travel farther and farther from the outposts of civilization, seeking souls still ignorant of the life-giving message of Christ. We are not surprised, then, to find that they were the first to lend their patronage to the daring schemes of Columbus. A document recently discovered in the public library of Todi, in Umbria, tells of a friar who accompanied Columbus on his first voyage:

> In this year, 1492, Christopher Columbus, a native of Genoa, sailed to India in order to discover new lands and hitherto unknown regions; and amongst those whom he took in his caravel, we find named, Father John Bernardino Monti-

castri, a nobleman of Todi, a man possessing great general knowledge, and moreover an extensive astronomical experience. This Franciscan was the father confessor of Columbus. We find that a brother of Padre Bernardino gave to one of his three sons the name of Christopher. (Cf. American Historical Society "Records," 1899.)

It had always been thought that Father Juan Perez de Marchena, guardian of the Franciscan friary at La Rabida, in Andalusia, who accompanied Columbus on his second voyage, was the first priest to plant the Cross on American soil. We have but little knowledge about either of these friars, but we do know that the latter established friaries at Isabella, afterwards called Santo Domingo, and at La Vega. Attached to these were the first schools of the New World, in which the natives were taught reading, writing and singing. How different were these beginnings from those of the much-vaunted Puritans, made some 200 years later!

Some idea of the rapidity with which the friars set to work in this new continent may be gathered from the fact that at the General Chapter of the Order, held at Tours in 1503, the friaries of Cuba and Hispaniola were grouped into the new Province of Santa Cruz. The first friars to land on the mainland seem to have been Father Juan Xuarez and his three companions, who arrived on the northwest coast of Florida on April 14, 1528, with the ill-fated expedition of Narvaez. All met death at the hands of the natives except four of the soldiers. The friars who, under Father Juan de Torres, accompanied the expedition of De Soto in 1539 had but little better success and soon shared the fate of their predecessors. The Jesuits and Dominicans then came and were able to maintain themselves for a short time, but in 1577 they yielded the unfruitful territory to the friars once more. Under Father Alonzo de Reynoso, they formed a mission at St. Augustine among the Timucua Indians, and here, also, founded their first school; the Indians proved very docile. Encouraged by

this success, so long in coming, the friars began to extend their activities, and in 1593 we find four friar priests and two lay-Brothers working north into Georgia, where they established themselves among the Yamasee Indians.

At the same time another band of twelve set out under the noted Father Francisco Pareja to reach the more remote tribes of the Timucua people. The success of their work may be guaged from a letter addressed to the King of Spain in 1600 by Father Pareja, in which he says, "There are more than eighty churches built by us in the different missions of Florida, and others are under construction." This same friar wrote the most complete account of the Timucua people, and published five books in their language; one was a grammar and the others were of a devotional character. They were issued in Mexico between 1612 and 1617 and are the first books that appeared in the United States. The press on which they were printed was one carried to Mexico City by its first Bishop, the Franciscan Father Juan de Zumarraga, in 1539.

In spite of a temporary set-back due to an uprising among the Yamasees, in which five missions stretching north from St. Augustine were destroyed and several of the friars killed, Florida was soon covered with missions. In 1634 there were forty-four missions and over 30,000 Indian converts living about them. The friar was not only preacher but teacher to them. He first won them to the Cross and then endeavored to keep them under its outstretched arms, where civilization and culture begins and also ends. But like a storm that brews destruction, a flag that did not know submission to the Cross was rising on the horizon. In May, 1702, the tribes of the Lower Creek Nation, instigated by Governor Moore, of Georgia, swept down upon the missions of Florida, destroyed the buildings and massacred the Indians, torturing and killing even the missionaries who did not escape into Mexico. St. Augustine, with the most valuable library in America at that time, was

destroyed and burned. Lest anything be left of the friars and their work, Governor Moore himself came with his troops and completed the work of destruction. A mere remnant of the Christianized Indians was left and these passed into history when the English colony of Georgia was established in 1740. In 1753, there were but 136 Indians in the four mission stations that struggled on around St. Augustine. In 1765 Spain, in order to recover Havana, ceded Florida to England and all missionary activity thenceforth ceased. The principal monastery of the friars, that of St. Augustine, is even now a United States Government barracks.

When Cabeza de Vaca and his three companions, the sole survivors of Narvaez's ill-fated expedition to Florida, finally reached Mexico, they told the friars there of strange peoples and countries they had encountered in the North. Father Marcos de Niza immediately organized an expedition to go in search of these people, and in May, 1539, he penetrated to what is now New Mexico, planting the Cross within sight of the Zuni Pueblos, and naming it the "New Kingdom of Saint Francis." He then returned to Mexico and his glowing account of what he had seen urged Francisco Vasquez de Coronado to conquer this new territory. Father Marcos went as guide, and four other Franciscans joined him to establish missions. Among these we find the well-known Father Juan de Padilla. Coronado was disappointed both at the poor success he had in his conquest of the natives and at the poverty of the country, and returned to Mexico. The friars, who had quite different motives, were not to be discouraged so easily, and remained. They were destined, however, to be but the seed from which Christianity should spring. Father Padilla, the Proto-Martyr of the Faith in the United States, was killed in what is now Kansas, soon after 1542. His companions soon shared the same fate. But, nothing daunted, in 1581, another band of friars set out under the protection of Francisco

Sanchez Chamuscado. No sooner had the soldiers left them to return to Mexico, than the soil was again moistened with the blood of sons of Saint Francis.

Effectual work in New Mexico dates from 1598, when Juan de Oñate made the first Spanish settlement in that territory. So successful was the labor of the ten friars who accompanied him, that in 1617, there were eleven churches there. Santa Fe, founded by Onate in 1605, was a Spanish town, but all the others were Indian Pueblos. In 1622 the friaries of New Mexico were grouped into the independent "Custody of the Conversion of Saint Paul," with Father Alonso de Benavides in charge. In Father Alonso's memorial to the King of Spain, we have a complete record of the missions of that time. Soon there was not an Indian village that did not have its church and its school. The Indians learned "all the crafts and trades for human use—such as tailors, shoemakers, carpenters, blacksmiths and the rest, in which they are very dexterous." Thus reads the memorial of Father Benavides.

In 1680 occurred the terrible Pueblo revolt. On the first day alone, twenty-one missionaries were slaughtered; the rest had to flee. The missions were resumed however in 1692 and remained vigorous until Mexican independence (1822) withdrew from them the royal support of Spain. The decline became more rapid when the territory was ceded to the United States in 1848. It was only about twenty-five years ago that the Franciscans were able to resume their ancient inheritance, and to-day missions are once more flourishing under the care of worthy friars from the Province of Saint John the Baptist, whose mother-house is at Cincinnati, Ohio. Some of the work is also done by the Sacred Heart Province of St. Louis, Missouri.

The history of the friars in Arizona is similar to that in New Mexico. The Jesuits were first in the field, but were expelled in 1767. In 1780, Father Francisco Garces and three companions founded two missions near the mouth

of the Gila River on the California side of the Rio Colorado. In July of the following year they were all butchered. Subsequent friars were more successful and the work went on until the independence of Mexico brought about the expulsion of the missionaries. Missionary activity has been resumed now under the patronage of the Province of the Sacred Heart.

Florida and its missions had come under the jurisdiction of Cuba, but the remaining South and Southwest were governed by the Mexican provinces. The first missionary to go to Texas was the friar, Father Andreas de Olmos, who penetrated into that immense territory in 1544. He soon gathered a band of natives about him, but returned into Mexico with them. Father Damian Mazanet went there in 1689 and established the first missions in Texas, but these were abandoned by order of the Viceroy of Mexico four years later. In the meanwhile the French were getting into this same territory and the Viceroy was moved by political motives where those of religion failed. In 1685 La Salle had descended the Mississippi to its mouth and erected a fort on Matagorda Bay; on his return north he left twenty men here with Father Zenobius Membré and Father Maximus Le Clercq, French friars, and a Sulpician, Father Chefdeville. The foundation was unfortunate and all were killed by hostile Indians, but it served a useful purpose in arousing the Mexican Viceroy to support missionary activities in Texas in an effort to keep out the French.

In 1690, therefore, we find the Spanish friars once more in this territory. Two missions were established by Father Mazanet in northeastern Texas, while three others were built by Father Antony Margil along the Rio Grande. This latter even extended the work over into Louisiana in 1716. During the war between France and Spain (1717) the missions had to be temporarily abandoned and the friars took refuge in San Antonio. Upon the return of peace, the

fathers set out once more and this time they met with greater success than ever, so that in 1769 it could be said that the friars had 15,000 Indians under their control. They took their keynote from the famous Alamo. The friars inculcated the lessons of a peaceful agricultural life. Every mission had its school, where reading, writing and music were taught. In 1760 Father Bartolome Garcia published his famous manual of religion for the use of the San Antonio missions. This is our sole linguistic monument of the Pakawa tribes of central Texas. One of the companions of Father Margil was the author of the "Crónica Seráfica y Apostólica," our standard work on the Texan missions. Here, as in Arizona, Mexican independence pronounced the doom of the missions.

The story of the Franciscan friars in the northeastern part of our country is a short one. Those who brought civilization to those shores were men with perverted views of the part religion should play in civilizing a world. They did, indeed, bring a certain religious belief with them, but it was not the all-embracing creed of love and sacrifice, taught by the Victim of Calvary. It was a cold, impersonal thing, like a body from which the heart has been violently torn. The pride of conquest and the wealth of commerce guided them, rather than the spirit of a loving Master crying out even in His death agony for souls who would give Him love for love, if some one would but lead them to Him. Hence it was that the first mission in New England was in connection with a French post, that of Saint Sauveur among the Abenaki Indians on Mount Desert Island, Maine. Here the Jesuits, under Father Pierre Biard, labored in 1613. They were driven out after a few months by the English.

The Recollects had appeared in Canada in 1615 and four years later some of them went to New Brunswick and Nova Scotia to care for the French fishermen. The Recollects were French friars, but they do not seem to have

penetrated to our shores. The Capuchins in 1633 founded a mission at Port Royal, Nova Scotia, and established missions all along the coast down to the mouth of the Penobscot River in Maine. In 1655 the missions in that State were seized by the English, and though they were restored in 1667, they never prospered and eventually were handed over to the Jesuits, who were more acceptable to the English.

The friars had better success with the tribes along the Great Lakes. Brother Gabriel Sagard, who came here in 1623, left us an Indian vocabulary of 132 pages and a description of the country and its missions, comprising two volumes. The first priest in that section seems to have been the friar, Father Joseph de la Roche de Daillon, who arrived in 1626. The well-known friar, Father Louis Hennepin, stumbled upon Niagara Falls in December of 1678, and left us his account of them in his "Description de la Louisiana" and "Nouvelle Decouverte." Little was done, however, in the way of permanent settlement; this was accomplished later by the Jesuits.

The great work of the friars was performed in the South and Southwest under the protection of the flag of Spain. We are accustomed to think of their activities in California alone when word is mentioned of Franciscan missions. It is true that they labored under severe difficulties in California. They were farther from headquarters and their sudden success there made them in a peculiar way the object of jealousy to government officials. It seems as if God blessed them with this easy conquest of California as a reward for their hard work in the other parts of our continent. Yet victory was not won without its struggle; and hunger, fatigue, illness, treachery, all went into the crown of thorns which the padres had to wear before success came to them.

Father Junipero Serra, the apostle of California, arrived on its shores on July 1, 1769, and founded the first mis-

sion at San Diego. For over a year the good friar labored here without fruit; the natives were unusually stubborn in their paganism. But once the soil was broken, the beautiful seed of Christianity grew rapidly. Fresh bands of friars came to assist Father Junipero, and San Diego became but one of a long chain of missions, twenty-one in number, that stretched along the *El Camino Real*, the King's Highway, from San Diego to Sonoma, a distance of 600 miles. The last to be founded was that of Sonoma, in 1823. Between 1769 and 1823, an entire race had been converted and civilized. Over 90,000 Indians looked to the friars for all that pertained to the need of body or soul. The savages had become a peaceful people, trained in all the trades of white people. The friars succeeded so well in making the Indians self-supporting that when, in 1811, all government aid ceased, the missions not only supported themselves, but even the civil and military bodies along the coast, and this until 1834, when the friars were removed from control.

The missions might well be compared with our modern idea of industrial colleges, where trades are taught along with the fine arts. The friars who had to be everywhere at once, tried to teach the more tractable to take care of the education of the others. Thus we find not only in the fields but in the schoolroom that was a necessary part of every mission, neophytes in charge. Often the teacher would be some retired soldier. Thus we find that in 1795, the schoolmaster at Santa Barbara was José Manuel Toca, an old warrior. The school of Monterey was conducted in 1796 by Jose Rodriguez, a veteran campaigner. The same is true of the school in San Francisco, where the schoolmaster was Corporal Manuel Boronda, who was succeeded in the following year by José Alvarez.

Mariano Vallejo, quoted by Bancroft, (vol. II, p. 427), gives us a description of one of these schools, which is very interesting, though it must be remembered that Vallejo is

not always a truthful witness. He speaks of the school at Monterey:

> Rude benches extended along the sides of a long, low, adobe room with dirty adobe walls. On a raised platform at one end sat the soldier-master, of fierce and war-like mien, with ferule in hand. On the wall over his head or just at one side was a great cross and the picture of a saint, to which each boy came on entering the room to say a bendito aloud. Then he approached the platform to salute the master by kissing his hand, and received a bellowed permission to take his seat, which he did after throwing his hat on a pile in the corner; and as soon as a large boy had shown him the place, began to read his lesson as loud as his throat and lungs would permit; or, if learning to write, he ruled a sheet of paper with a piece of lead, and went to the master for quill and copy. At a certain hour the copies were examined, and the ferule was in constant motion at that hour. "Here is a blot, you young rascal." "Pardon, master, I will do better to-morrow." "Hold out your hand,"—thus ran the usual preliminary conversation. A more terrible implement of torture than the ferule, however, lay on the master's table—a hempen scourge of many iron-pointed lashes, held in reserve for such terrible offenses as laughing aloud, running in the street, playing truant, or worst of all, failing to know the Christian Doctrine. The guilty child was stripped of his shirt, often his only garment, and stretched on a bench, with a handkerchief stuffed in his mouth, to receive the dread infliction.
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> The course of studies was six months or a year of primer or A, B, C; six months of the Christian Caton, or second reading book; reading manuscript letters of officers, padres, old women, or the master himself; writing from eight grades of copy, and finally the four rules of arithmetic, with more Christian Doctrine.

The question naturally arises concerning higher education among the early Indians. We know that the friars had a classical school at St. Augustine as early as 1580, but this was probably more for the sake of the Spanish inhabitants than for the natives, though no doubt some Indians were numbered among its pupils. But the fact remains that the schools established by the friars for the natives had in view their more immediate necessities, with a view to making them self-supporting and maintaining their Christian civilization among themselves. In this the friars were guided by sound common sense and not by theoretical principles of psychology. The United States Gov-

ernment has just learned the same lesson, but only after great expense and trouble. We had our national colleges and universities for Indians, where they were given the means of higher education, and it was thought that they would in turn go back to their tribe and raise it to the new standard they had learned at these schools. Experience has shown, however, that it was only the exceptional graduate who even tried to do this, and even then, his efforts were negligible as far as lasting results went. As a rule they returned to the dress and customs of the tribe. Within a short time they lost all traces of the superior education they had received. Doctor Charles S. Moody, writing to the *American Journal of Clinical Medicine,* (quoted by the *Ave Maria,* March, 1907, p. 405), says in part:

> I do not mean that the education of the savage is a failure; I simply mean that the higher education of the Indian is not only a failure; it is a crime. By all means educate the native. Educate him to be a self-sustaining citizen. Teach him the value of industry, economy, frugality, honesty. Teach him that only those who labor shall eat, and you shall have accomplished all that can be reasonably expected. The Catholic Church, with its faculty of getting at the root of things, long ago saw this, and in consequence, the Catholic Indians are more self-sustaining than any other of our Indians.

We find the Franciscan Bishop, Garcia Diego y Moreno, incidentally the first Bishop of California, seeking to establish, in 1844, a seminary to care for the education of young men for the priesthood. He was aided in his project by the Governor, and the same year saw his desires realized. It was called the Seminary of Our Lady of Guadalupe.

In 1834 the work of destruction began, and by 1846 Mexico had finished its work of confiscation. The friars were gone, the buildings neglected, the Indians scattered and broken-hearted. Some few padres lingered on to share the poverty of the Indians, robbed by corrupt officials of an unheeding government. Desolation hovered over the valleys once sanctified as the sun rose with the morning hymn

to the Virgin Mother and consecrated at night by the evening hymn to the God Who had blessed the day.

Thus was the passing of the missionary and pioneer age of the history of the friars in this country. A new era has now dawned and the friars are still doing their Master's work in this great, broad country of ours trying to bring home to men, rich and prosperous, the lessons of seraphic poverty. We have at present about 1200 friars in the United States, but only a few of these are engaged in teaching. Many, as we have seen, have revived the work among the Indians of the Southwest and Northwest.

Except at Quincy, Illinois, and at Allegany, New York, the Franciscan schools are now maintained solely as private monastic schools, in which the young friars pursue their studies, according to the traditions of the masters of the Order. And hence, among the six different provinces of friars in this country, we have sixteen such private schools, taught by something over 100 professors and attended by over 600 friar students.

Up to 1898, the friars of the St. Louis Province maintained two colleges for general students. Saint Joseph's in Teutopolis, Illinois, was founded in 1860 as a college and seminary. Five years later the seminary department was discontinued, and only the academic and collegiate sections, together with a commercial department, were maintained. Finally, in 1898, it was turned into a private college, open only to aspirants for the Franciscan Order.

The same Province maintains at Quincy, Illinois, a college of arts and science, open to all. In 1918 the old title of College of Saint Francis Solanus was changed to Quincy College and Seminary, since the philosophical department of the Alton, Illinois, diocesan seminary is located there. This institution was founded in 1860, and empowered thirteen years later to confer the usual degrees. There are some 250 students in attendance and the faculty embraces fifteen professors.

The largest college of the friars in this country is that of Saint Bonaventure, Allegany, New York. The corner-stone was laid on August 23, 1856. For a couple of years the friars confined their attention to missionary activities among both the whites who had settled in that vicinity and the native tribes of Cattaraugus Indians. Their labors embraced all within a radius of 200 miles. Nevertheless, in 1859, a college and seminary was formally opened, and only four years later there were sixty students in residence. Father Pamphilus da Magliano was the first president; he had gone there with the first band from Rome as superior. In the library of the college to-day may still be seen the abundant notes of Father Pamphilus; but they are as yet undecipherable, as he wrote in a shorthand known only to himself. This is greatly to be regretted, since he was not only a truly pioneer priest but a learned Scotist.

The books of one of his early companions have been recently unearthed in the same library, those of Father Otto Skolla. He was a missionary, rather than a college professor, and much loved by the Cattaraugus Indians. He has left us, in the language of the Indians, a life of Christ, entitled "Enamiad," a short Bible History, entitled "Gagikwe-Masinaigan" and a prayer-book and catechism, entitled "Anamie-Masinaigan."

Saint Bonaventure's will doubtless develop into a university within a few years. It comprises at present seven large buildings and several more are an immediate necessity. The seminary department has nearly 200 students, while the college and academic department has over 300 in residence. The faculty numbers over thirty. The schools embrace not only the usual ones of art and science, but also agriculture, journalism, pre-medicine, commercial subjects, etc.

Thus we may close the chapter on Franciscan schools in the United States. If we looked for university activities or for teachers who had the country at their feet, we were

disappointed, but our disappointment must not be laid at the feet of the good padres, but rather to our own misconception of what Saint Francis and his friars stand for as well as to a very common confusion concerning the true end of education. The friar sought to bring the ignorant savage to the one great Teacher, and to open his mind to the most sublime teaching that has ever been laid before the world, that of Calvary. To-day history is beginning, slowly, it is true, perhaps even unwillingly, to acknowledge that the simple friars of Saint Francis were right, that the greatest culture is in being master of one's own self, that the greatest school is that of which Christ crucified is Master.

THE WORK OF THE TEACHING SISTERHOODS

CATHERINE MCPARTLIN, BLANCHE M. BRINE
AND GRACE DOLLE O'DONNELL

THE oldest educational institution for women in North America is the famous Ursuline monastery of Quebec, established in 1639 by the Venerable Marie de l'Incarnation. In New Orleans, then a French possession, another Ursuline foundation was made in 1727 by a group of nuns from Rouen under the leadership of Mother Marie Tranchepain. But in the English colonies, those who sought a Catholic education for their children were wont to send them overseas to France and Belgium, which long and heroic tradition, born of penal conditions, had made lands of refuge to Catholics of English blood. And it was not only their sons whom these steadfast folk sent into exile for a term of years, at unrecorded sacrifice and cost, but their daughters also went to convents abroad.

Some of these girls stayed in the land in which they were trained and rose to positions of honor and responsibility in religious communities. Thus, towards the close of the American Revolution, the superior of the Carmelites in Hoogstraet, Belgium, was the American born Ann Matthews, known in religion as Mother Bernardine of Saint Joseph. She received the veil on December 3, 1755, being then twenty-three years old, and was elected prioress in 1774. With her in the community were her two nieces, Sisters Mary Aloysia and Mary Eleanor (Ann and Susanna Matthews), and two other Americans, Ann Louise Hill (Sister Mary Ann of Our Blessed Lady), a cousin of Archbishop Carroll, and Ann Mills (Sister Mary Florentine). Father Ignatius Matthews wrote to his cousin, Mother Bernardine, urging her to make a foundation in America. Father Charles

Neale, who was the confessor at Hoogstraet, offered them a farm at Port Tobacco, Maryland. Accordingly, in 1790 Mother Bernardine took a group of nuns to Maryland. A visit to the community at Port Tobacco is recorded as one of Archbishop Carroll's earliest official acts. Circumstances made it highly desirable that the nuns should undertake teaching, and permission for this departure from their Rule was obtained from the Propaganda. However, as the Sisters themselves were unwilling to relinquish the contemplative life which they had chosen as their vocation, the educational project was abandoned after a time.

In 1792 some Poor Clares with Mother Marie de la Marche as abbess, made a foundation at Frederick, Maryland, and in 1801, in an attempt to meet the urgent need for Catholic education, they opened an academy at Georgetown, which, however, was not a success. The nuns returned to France in 1805. In 1797 there arrived in Philadelphia a young Irish girl named Teresa Lalor. She went there at the instance of the Reverend Leonard Neale, then pastor of Saint Joseph's Church, who recognized in her piety and zeal the material of which God forges His instruments; and in the hope of making her the foundation stone of the first American community he placed her at the head of an academy for girls. When Father Neale became president of Georgetown College, Georgetown, District of Columbia, in 1799 Miss Lalor and her sister, at his direction, made their home in the Poor Clare monastery mentioned above, teaching in the school and acquiring the principles of the religious life. On the departure of the nuns they opened the school which as Georgetown Academy has become historic.

Bishop Neale was anxious to establish a religious community with the rule given to the Visitation Order by Saint Francis de Sales and in affiliation with the Visitation Order, but inasmuch as the Reign of Terror had destroyed the Visitation motherhouse at Annecy and the whole of Europe

was in a disturbed condition, this design could not be carried into effect until 1816, when a Brief of authorization was obtained from Pope Pius VII, the Sisters having been known in the meantime as "the Pious Ladies." Thirty choir Sisters, four lay Sisters and one out Sister were admitted to solemn vows on December 28, 1816. A new academy was built in 1823.

Georgetown Academy speedily set the high standard which has since characterized Catholic secondary education for women in the United States. From it have come forth generations of women who have given it that stamp of distinction which entitles it to the epithet historic. It was spared by the British when they burned Washington in 1814 and was exempted from seizure for hospital purposes during the Civil War at the request of General Winfield Scott, whose daughter, a Visitandine, was buried in the community cemetery.

In 1833 foundations were made at Mobile and Kaskaskia, the latter being transferred to St. Louis in 1844. That at Baltimore followed in 1837, Frederick in 1846 and Philadelphia in 1848. Besides these there are Visitandine foundations at Villa de Chantal, Rock Island, Illinois, Springfield, Missouri, Mount de Chantal, Wheeling, West Virginia, Mount de Sales, Catonsville, Maryland, Richmond, Virginia, Wytheville, Virginia, Wilmington, Delaware, Dubuque, Iowa, St. Paul, Minnesota, Georgetown, Kentucky, Tacoma, Washington, Brooklyn, New York, and Toledo, Ohio. The communities have a total membership of 569 professed Sisters.

Two attempts at religious foundations for women were made in the Diocese of New York, that of the Trappistines in 1811, on the site of what is now Saint Patrick's Cathedral, but from which the nuns were returned to France in 1814 by what the historian Shea calls the "restlessness" of Abbot Lestrange; and that of the Ursulines from Blackrock Convent, Cork, Ireland, who under the leadership of Mother

Mary Anne Fagan, opened a school in 1812, but failing to recruit new members, closed both convent and academy and returned to Ireland in 1815.

The year 1809 witnessed the foundation of the first distinctively American community of women, the Sisters of Charity of Saint Vincent de Paul. The foundress, Elizabeth Ann Bayley Seton, was born in New York City on August 28, 1774, of non-Catholic parents. Even as an Anglican she was very devout and after the death of her husband, in 1803 during a sojourn in Italy, she was brought under Catholic influences and two years later, following her return to New York, she was received into the Church with her five children. She was ostracized by her non-Catholic relatives and after various unsuccessful efforts at self-support went to Baltimore in 1808 at the suggestion of the Sulpician, Father Dubourg, and there opened a school for girls. From the time of her conversion she had longed for a religious life and finally, through the generosity of a Virginia convert she was given a tract of land at Emmitsburg, Maryland, as a site for an institution for teaching poor children and was admitted to private vows before Archbishop Carroll. She had been joined by a number of young women who desired to devote their lives to the service of God, and the community was transferred to the Emmitsburg establishment in the same year. Mother Seton had sought to obtain from France several Vincentian Sisters to train her community, but their departure was prohibited by Napoleon and in 1812 the Vincentian Rule, slightly modified, was adopted by the community with Archbishop Carroll's approval.

A second foundation under the superiorship of Sister Rose White (who subsequently succeeded Mother Seton in the general superiorship), was made at Philadelphia in 1814 and in 1817 she went to New York with Sisters Cecilia O'Conway and Elizabeth Boyle to take charge of the new orphanage in Mott Street. They eventually opened acad-

emies in various parts of the city. The Emmitsburg community had meanwhile been negotiating for affiliation with the French motherhouse of the Sisters of Charity, a condition of which was the relinquishing of the care of male orphans. This would have involved the extinction of the institution which Archbishop Hughes had established, and the nuns in New York were finally left free to return to Emmitsburg or to remain in New York as members of a separate diocesan congregation. The latter choice was made in 1846 by thirty-five out of forty-five Sisters, with Mother Elizabeth Boyle as superior who heads the list of distinguished names which this congregation has given to the Church in America. The motherhouse, known as Mount Saint Vincent, was established at McGowan's Pass in 1847 and removed ten years later to its present site on the Hudson, where in addition to a renowned academy, a college, founded in 1910, meets the requirements of modern education. The professed Sisters of this congregation number 1356. Besides the departments at Mount Saint Vincent they conduct eight academies and eighty-seven parochial schools and teach 60,000 children.

The Emmitsburg community was affiliated with France in 1849 and assumed the French habit and the unmodified Vincentian rule. In 1910 the congregation in the United States was divided into an eastern and a western province, with motherhouses at Emmitsburg and St. Louis, Missouri, respectively. There are 1051 Sisters in the former, who, in addition to charitable institutions, conduct a college and twenty-one parochial schools in which they teach 8239 pupils. The St. Louis province with its central house at Marillac Seminary, Normandy, Missouri, has 844 Sisters, who besides maintaining large charitable establishments instruct 6665 pupils in seventeen parochial schools.

In 1829 the Emmitsburg community sent some Sisters to Cincinnati, Ohio, where they took charge of an orphanage, a parochial school and an academy. When the affilia-

tion was effected between France and Emmitsburg the nuns in Cincinnati, through their superior, Sister Margaret George, expressed a desire to continue in the observance of the Rule in which they had been established, and Archbishop Purcell, as ecclesiastical superior of the community in his diocese, made this known to the French congregation. This community, which was civilly incorporated in 1854, has a line of distinguished superiors. In addition to academies and parochial schools, it conducts a large number of hospitals. The motherhouse is at Mount Saint Joseph, Hamilton County, Ohio, and there are 915 professed Sisters with about 24,000 pupils. A college was opened at Mount Saint Joseph in 1920.

Mother Mary Xavier Mehegan, of the New York community, established a separate congregation at Newark, New Jersey, in 1859, in response to Bishop Bayley's appeal. The members retained the habit and constitution of the New York Sisters and in 1860 the motherhouse was removed to Madison and an academy opened there under the patronage of Saint Elizabeth, thus giving the order its distinctive title of Sisters of Charity of Saint Elizabeth. In 1874 the habit was slightly modified and in 1880 the motherhouse was transferred to its present site at Convent Station, where in 1899 was established the first Catholic college for women in the United States. Mother Mary Xavier died on June 24, 1915, at the age of ninety-one, after serving fifty-one years as superior of the community which she founded. It has now (1922) 1236 Sisters. Besides charitable institutions they conduct Saint Elizabeth's College, six academies and eighty parochial schools.

In 1835 three Sisters were sent from Emmitsburg to Pittsburg, where they took charge of the school and later of the orphanage. When Pittsburg was made an episcopal see with Bishop O'Connor as its first incumbent he installed a company of Sisters of Mercy, whereupon the Emmitsburg Sisters were recalled by their superiors. When Bishop

Domenec succeeded him he asked Mother Regina Mattingly, superior of the Cincinnati community, to make a foundation in his diocese. This proving to be impossible, he determined to establish a diocesan congregation, and requested that its postulants might be trained in the Cincinnati novitiate. The see was divided before these plans could be carried out, Bishop Domenec going to the new Diocese of Allegheny. Bishop Tuigg, who was appointed to Pittsburg, however, at once set about building a convent and school, to which the first Sisters went on August 11, 1870. With them were several from Cincinnati who were to act as a council until the new community should be fully developed and established. Two of these remained there until their death. This is the order whose motherhouse is now at Seton Hill, Greensburg, Pennsylvania. It now numbers 350, and conducts twenty-one parochial schools, seven commercial high schools, three high schools, one academy, one college and one institute for deaf mutes; teaching a total of 10,692 pupils. A recent noteworthy enterprise was the conducting of a normal school for the colored Sisters of the Holy Family in New Orleans.

The Sisters of Charity of Nazareth, who were founded in 1812, have no connection with France or with other American congregations of this name. In the course of establishing the Bardstown seminary Father David almost simultaneously realized the necessity of Christian instruction for the children in the vicinity and found in a group of young girls, of whom the first to offer herself was Teresa Carrico, the answer to that need. Catherine Spalding, daughter of an old Kentucky family, became the first superior. Their first convent, built of logs, was called Nazareth, hence the name Sisters of Charity of Nazareth. Their copy of the Vincentian Rule was sent to them by Mother Seton. They made their vows in 1816, and with the assistance of Sister Ellen O'Connell, who had had valuable experience as a teacher, the reputation of Nazareth Academy was

soon made. The motherhouse was removed to a site near Bardstown in 1822 and the church and academy building were completed in 1825. This community which, like most of the congregations of Charity, combines benevolence with its educational work, has added many names to the glorious roll of great women in the Church in America. Nazareth College, Louisville, Kentucky, was opened on October 4, 1920, the old academy having been previously affiliated with the State University and the Catholic University of America. The congregation now has sixty-five branch houses with 978 members and 20,180 pupils.

The Sisters of Loretto at the Foot of the Cross were founded in Kentucky in 1812 by the Reverend Charles Nerinckx. Together with Father Badin, he was conscious of the needs of Catholic children in the Kentucky mission and both felt it to be an answer to their prayers when Mary Rhodes, who had been educated in Baltimore, opened a school in which she was subsequently joined by other devout young women. The Sisters eventually turned the course of their foundations westward and now have institutions as far West as Santa Fé. They conduct two colleges, Loretto College, Webster Groves, St. Louis, Missouri, and Loretto Heights College, Loretto, Colorado. The first named is affiliated with the Catholic University, St. Louis University and Creighton University, and Loretto Heights College with the Catholic University and De Paul University. They have fifteen academies, fifty-three parochial schools, five public schools and two Indian schools and teach nearly 18,000 pupils. The congregation now numbers 819. The superior-general, Mother Praxedes Carty, has held office since 1896. She entered the community in 1874, making the journey from St. Louis to Santa Fé by caravan. The records of this congregation contain many noteworthy names.

The Ursuline foundation at New Orleans in 1727 has already been referred to. The nuns not only fulfilled the

task for which they were invited by Governor Bienville, that of educating young women, the daughters of the settlers, but turned their energies to other works the new country presented. They taught the Indian tribes; nursed in the War of 1812, turning their convent and school into hospitals for the wounded soldiers; they watched in prayer all night before the Battle of New Orleans. When Louisiana was purchased by the United States and the Sisters feared for their status, President Thomas Jefferson and the Secretary of State, James Madison, wrote letters of reassurance and respect. During the war General Andrew Jackson himself entered their log convent and later their new structure and praised their services to the nation. The Ursulines' alumnae include some of the country's most distinguished laywomen, notably Mary Anderson de Navarro.

The Ursuline convent at Bedford Park, New York, is the provincial house for the Northern Province of the Ursuline Nuns of the Roman Union. This community was established in 1855 by ten religious from St. Louis, Mount Saint Ursula being inaugurated at Bedford Park in 1892. In November, 1873, a group of Sisters went from Morisannia to New Rochelle, where a novitiate was subsequently opened. A branch house was established at Middletown and other houses and schools followed. The New Rochelle seminary received State approval as a high school and in 1904 was chartered as a college.

The Minnesota Ursulines were founded from Alton by Mother Liguori Curran in 1891. Nebraska owes its Ursulines to the closing of the convent at Düren, Germany, by the Kulturkampf. The expelled Sisters were led to the United States by Mother Clara Cornely and remained in Toledo until called to Peoria by Bishop Spalding. They went to Nebraska in 1886.

Bishop Brondel secured six Ursulines, led by Mother Amadeus of the Heart of Jesus, from Toledo for Miles City, Montana. Mother Amadeus was born at Akron, Ohio, and

educated by the Ursulines at Cleveland. She entered the novitiate at Toledo in 1864 and ten years later was elected superior. The term of her office was a period of great development for her order. When the Bishop of Cleveland answered the appeal of Bishop Brondel it was with the assurance that in Mother Amadeus he was sending him "the flower of his flock." In her years of apostolate among the Indians she founded twelve missions and was called by them Great-Chief-White-Woman. In 1905 she sent three Sisters to Alaska, joining them herself in 1907, and laboring thenceforth heroically among the Innuits until her death ensued in 1920 as a result of injuries received in one of her missionary journeys.

On November 21, 1900, all the Ursuline congregations were canonically united by Pope Leo XIII. The first provincial chapter for the Northern United States was held in February, 1907, preparatory to the general one convened in Rome in the following May, at which a superior general was elected. The Northern Province of the United States has 428 Sisters, who are teaching 6875 pupils. The Southern Province, with provincial house at Dallas, Texas, has forty-two Sisters, with 300 pupils. There are independent convents at Saint Martin's, Brown County, Ohio; Santa Rosa, California; Youngstown, Ohio; St. Louis, Missouri; St. Joseph, Kentucky; Frostburg, Maryland; Pittsburg, Pennsylvania; Columbia, South Carolina; Waterville, Maine; Muskegon, Michigan; Tiffin, Ohio; Paola, Kansas; St. Ignace, Michigan; Cincinnati, Ohio; Laredo, Texas; Fulda, Ohio, and Seattle, Washington. The Sisters in these convents number 1065; the pupils 14,484.

The first foundation of Dominican Sisters in the United States was made in 1822, when the Reverend Thomas Wilson, O. P., established the Congregation of Saint Catherine of Siena at Springfield, Kentucky. Sister Angela (Mary) Sansbury, the first superior, with six companions, toiled heroically, the primitive times requiring that they should

not only teach the children, but till the soil, hew wood, weave and sew. In 1825 they received the Sansbury farm near Cartwright's Creek. A cabin of three rooms was their convent and a "stillhouse" was their school and home for boarding pupils. In 1850 a church, school and convent were built to form three sides of a square. In 1904 these were destroyed by fire. Within two years a new Saint Catherine's was erected on a better site, "Siena Heights." In 1918 the congregation, with its motherhouse at Saint Catherine's, was approved by Rome as an independent congregation. It now has 350 members conducting two normal schools, seven academies and twenty-five parochial schools, with 10,000 children under instruction.

In 1830 the Springfield congregation founded a convent at Saint Mary's of the Springs, Shepard, Ohio, which became the motherhouse of the Dominican Tertiaries of the Blessed Virgin Mary. Its constitutions were approved in 1891. The community now has 295 professed Sisters, who are in charge of twenty-one parochial schools and four academies.

The congregation with motherhouse at Galveston, Texas, was likewise established from Springfield, Kentucky. It has 108 Sisters and 165 pupils.

The congregation with motherhouse at West Springfield, Illinois, was founded in 1873. Its 235 Sisters conduct eight high schools and twenty-six parochial schools.

The congregation with motherhouse at Nashville, Tennessee, was inaugurated in 1860. There are ninety-eight Sisters and they teach 1525 pupils.

The Congregation of the Most Holy Name of Jesus, with motherhouse at San Rafael, California, was instituted in 1850 by Archbishop Alemany. The Sisters now number 151. Among their institutions is San Rafael College, which numbers among its alumnae the novelist, Kathleen Norris, and Miss Agnes Regan, secretary of the N. C. W. C.

The Congregation of the Holy Rosary, with motherhouse at Sinsinawa, Wisconsin, was founded in 1847 by

the Reverend Samuel Mazzuchelli. It now numbers 862. Its educational institutions include eight academies, twelve high schools, sixty parochial schools and the famous College of Santa Clara. As Rosary College this was transferred to River Forest, Chicago, in 1922, the academic department remaining at Sinsinawa.

The Congregation of the Holy Cross, with motherhouse in Brooklyn, was established in 1853 by Sisters from Ratisbon, Bavaria. They engage in the charitable work of hospitals and orphanages and also teach 15,700 pupils in one normal school, two academies and forty-three parochial schools.

The Congregation of the Most Holy Rosary, with motherhouse at San José, California, was founded in 1876 by Sisters from Brooklyn. It has another novitiate in Liège, Belgium, established in 1899, and a third in Mexico City, erected in 1921. There are 205 professed Sisters.

The congregation with motherhouse at Great Bend, Kansas, was established in 1902. It has twenty-eight Sisters teaching 530 pupils in five schools.

The congregation with motherhouse at Newburgh, New York, was founded in 1859 in East Second Street, New York, by Sisters from Ratisbon. The community numbers 650.

Grand Rapids, Michigan, is the site of the motherhouse of a congregation formed in 1877 at Traverse City from the convent in East Second Street, New York. The Sisters number 383 and conduct fifty parochial schools, two academies and two high schools, the higher institutions being affiliated with the University of Michigan and the State Normal Schools.

Saint Dominic's convent, Blauvelt, New York, is the motherhouse for a congregation numbering 235.

Mount Saint Dominic, Caldwell, New Jersey, is the motherhouse of a congregation founded in 1882 in Jersey City and now numbering 275 with four academies and

twenty-eight parochial schools and teaching 6760 pupils. From it was instituted in 1888 the congregation with its motherhouse at Tacoma, Washington, with a present membership of twenty-eight Sisters, conducting three academies and four parochial schools.

The Congregation of Saint Catherine of Siena, at Racine, Wisconsin, was formed in 1862 by Sisters from the same convent in Ratisbon which supplied the nucleus for the communities of Brooklyn and Newburgh. It has one academy, seven high schools and forty-one parochial schools and numbers 316 professed Sisters, who teach 10,000 children.

The founders of the congregation with a motherhouse at Saint Mary's Convent, New Orleans, Louisiana, were from Cabra, Ireland, arriving here in 1860. There are now in the community sixty-three professed Sisters, who conduct a college, the diocesan normal school, an academy and four parochial schools with a total of 1316 pupils.

The congregation with motherhouse at Saint Catherine of Siena Convent, Fall River, Massachusetts, was founded in 1891 from Carrollton, Missouri. It has seventy-one professed Sisters.

The Sisters of the Third Order of Saint Dominic, with their motherhouse in West Sixty-third Street, New York City, and their novitiate at Sparkhill, New York, were founded in 1867 by Father Rochford, O. P. Besides charitable institutions they conduct parochial schools and academies and teach 918 children. They number 267.

There was an effort made in 1828 by two Poor Clares, one of them being Sister Frances Van de Vogel, to conduct an academy in Philadelphia. They subsequently made a similar foundation in Detroit.

The year 1833 was marked by the establishment in Philadelphia of the Sisters of Charity of the Blessed Virgin Mary, an Irish congregation then in its infancy. They were organized by Father T. J. Donoghue, who is regarded as

their founder. Mother Mary Frances Clarke was the first superior and by special rescript remained in office until her death in 1887. In 1843 they accepted the invitation of Bishop Loras, of Dubuque, Iowa, to settle in his diocese, where their motherhouse has been since that year. The growth and development of the order necessitated the erection of four provinces, authorized by Pius X in 1914. Through the formal petition of the third superior-general, Mother Mary Cecilia Dougherty, the Sisters' Training College was opened at the Catholic University and the first students to matriculate were six members of her community. The Sisters devote themselves exclusively to educational work. They number 1400 and conduct ninety-four schools, in which 33,220 pupils are taught.

The Sisters of Saint Joseph, who have their motherhouse at Carondelet, Missouri, were founded at Le Puy, France, by the Reverend Jean-Paul Médaille. When they came to the United States the general superior was Mother Saint John Fontbonne, who had been imprisoned during the Reign of Terror and escaped the guillotine only through the fall of Robespierre. At the request of Bishop Rosati, of St. Louis, she sent six of her community to his diocese in 1836 under the leadership of Mother Fournier. They established themselves at Carondelet, a town six miles north of St. Louis, and here is located the motherhouse of the society in the United States.

The congregation grew so rapidly that by 1860 it was necessary to assemble a general chapter with representatives from its foundations throughout the country and a plan for uniting all the communities under a general government was discussed and accepted. This plan, together with a revised constitution, was submitted to Pope Pius IX. Various decrees of approbation preceded the Bull of confirmation, issued on July 31, 1877. The congregation is now divided into four provinces: St. Louis, Missouri, St. Paul, Minnesota, Troy, New York, and Los Angeles, Cali-

fornia. The St. Louis Province has 765 Sisters in fifty houses, who conduct in addition to orphan asylums and hospitals eighty-seven academies and schools, with 21,387 pupils. St. Paul Province has 714 Sisters with forty houses. The members are in charge of one college, eight academies and thirty parochial schools and teach 13,721 pupils. The provincial house of the Troy Province is in the historic St. Joseph's seminary, once the diocesan seminary of the Archdiocese of New York. The community has 497 Sisters who, in addition to charitable institutions, teach in thirty-five parochial schools and one college 17,197 pupils. The Province of Los Angeles has 205 Sisters, who are training 6010 pupils in four academies and twenty-one parochial and high schools. They also conduct three Indian schools with 580 pupils.

Carondelet's first foundation was made at Philadelphia in 1847 in response to an appeal of Bishop Kenrick. Their first charge was Saint John's Orphan Asylum. They passed through the bitter years of the Know-Nothing activities. In 1858 the Venerable Bishop Neumann established their motherhouse at Chestnut Hill and on the formation of the St. Louis generalate in 1863 the Philadelphia congregation elected to remain independent. The academy at Chestnut Hill has reached a high standard of excellence. The community numbers 770 professed Sisters who, besides charitable institutions, are in charge of six academies with 670 pupils, one institute for deaf mutes with fifty-three boarders, ten parish high schools, twenty-two commercial schools and sixty-eight elementary schools, with a total of 39,655 pupils.

Wheeling, West Virginia, was the next to ask for the services of the Sisters at Carondelet, an appeal which they answered in 1853 by opening a private hospital and orphanage. The Sisters were enrolled in the Government service during the Civil War, at the conclusion of which they extended their activities into the field of education. The con-

gregation has an independent motherhouse at Wheeling, with 119 professed Sisters, eleven novices and three postulants.

In 1854 the Sisters from Carondelet established themselves at Canandaigua, New York, and in 1856 Bishop Timon placed one of them at the head of the recently established institution for deaf mutes at Buffalo, to which city the novitiate was removed in 1861. They became a diocesan congregation in 1868 and in 1891 removed to the outskirts of the city their motherhouse and novitiate and erected an academy there. At present the community numbers 300 and has under instruction 9000 children.

The Brooklyn congregation of Sisters of Saint Joseph, with motherhouse at Brentwood, New York, ranks high in the educational world. The first foundation was made from Philadelphia in 1856 at the request of Bishop Loughlin of Brooklyn. Those who responded to his request opened Saint Mary's Academy, Williamsburg, in 1856. In 1860 the growth of their work brought about the establishment of the motherhouse, novitiate and boarding academy at Flushing, Long Island. The final removal to the now famous Brentwood was made in 1903. The congregation has charge of most of the parochial schools in the Diocese of Brooklyn and has foundations at Ebensburg, Pennsylvania, Rutland, Vermont, Boston, Chicopee Falls and Springfield, Massachusetts. Saint Joseph's Day College for Women conferred its first degrees in June, 1920, under charter from the State University. The professed Sisters number 800, teaching 31,912 pupils in one college, six academies and fifty parochial schools.

The congregation with motherhouse at Villa Maria, Erie, Pennsylvania, originated in the foundation in 1860 of Saint Ann's Academy at Corsica, Pennsylvania, by Mother Agnes Spencer of the Carondelet community. Villa Maria was opened in 1892, and in 1897 was made the motherhouse and novitiate of the congregation, which has

numbered among its superiors Mother Mary Ambrosia (died in 1916), Mother Mary Eugenia (died in 1917) and Mother Mary Helena, at present in office. It numbers 156 professed Sisters.

The Rochester congregation was founded in 1864 by four Sisters from Buffalo, affiliation with which house was dissolved in 1868 after the erection of the Diocese of Rochester. The motherhouse is now at Nazareth Academy, Rochester, New York. There are 441 professed Sisters teaching 14,152 pupils.

The foundation at St. Augustine, Florida, was made in 1866, directly from Le Puy, France, at the request of Bishop Vérot. First established for the instruction of Negroes, the Sisters' care was extended to whites and in 1889 the congregation became independent of the French motherhouse. In this community there are 113 Sisters who teach 2434 pupils in three academies and fifteen schools.

Flushing, New York, made the foundation at Burlington, Vermont, in 1873, a separate novitiate being opened in 1876. The motherhouse is now at Rutland. The community numbers sixty-five, who teach 2000 pupils in seven schools.

The same year witnessed the establishment by the Brooklyn Sisters of a school at Jamaica Plain, Boston, Massachusetts, where a novitiate was established in 1876. The motherhouse is now at Brighton, Boston, and has under its jurisdiction 418 Sisters, one academy (Mount Saint Joseph's) with 445 pupils, twenty-seven elementary schools with 14,260 pupils, four parish high schools and numerous charitable institutions.

Watertown, New York, is the site of the motherhouse of the congregation of the Diocese of Ogdensburg, established from Buffalo in 1880. The community now numbers eighty Sisters.

Rochester provided the nucleus of the congregation which has its motherhouse at Concordia, Kansas, the origi-

nal foundation having been made at Newton in 1883. Two hundred and ninety-two Sisters conduct seventeen parochial schools, fourteen high schools and one academy, in which they teach 4000 pupils.

Four years later a group of Sisters was sent from Concordia to Abilene, Kansas, which was then in the Diocese of Leavenworth and under the administration of Bishop Fink, at whose instance they became an independent diocesan congregation in 1888. The motherhouse is at Wichita and the community numbers 189.

The Ogdensburg congregation provided Sisters for the foundation in 1889 of a congregation at Kalamazoo, Michigan, in the Diocese of Detroit, transferred in 1897 to the hamlet of Nazareth, where they established themselves on a 400-acre farm. There are 265 Sisters, engaged in teaching 4325 pupils.

Mother Stanislaus Leary, former superior of the Rochester community, organized a congregation in the Archdiocese of Chicago at La Grange, Illinois, in 1899. Sixty professed Sisters now teach 1540 pupils in seven parochial schools and two academies.

The community of Fall River was founded directly from Le Puy in 1902, a provincial house being formally opened and a novitiate established in 1906. Forty-three Sisters now teach 1781 pupils in five parochial schools.

The Sisters of Providence with a motherhouse at Saint Mary of the Woods, Vigo County, Indiana, were founded at Ruillé-sur-Loire, France, in 1806 by M. Jacques-François Dujarié, curé of Ruillé. The American foundation was made in 1840 by Mother Theodore (Anne Thérèse) Guerin, one of the noteworthy names in the annals of American Catholic Education. She was described by Cardinal Gibbons as "a woman of uncommon valor, one of those religious athletes whose life and teachings effect a spiritual fecundity that secures vast conquests to Christ and to His Church." Mother Theodore, who was born in France in 1798 and

entered the Sisters of Providence in 1823, was sent to the New World in 1840 at the instance of Bishop Bruté, of Vincennes. Associated with her in the formation of the new community were Sister Francis Xavier (Irma Le Fer de la Motte) and Sister Mary Joseph (Elvire Le Fer de la Motte). Their first residence was a farmhouse in a densely wooded country. Their convent, known as Saint Mary of the Woods, was completed in 1841 and became the motherhouse of the American Sisters of Providence.

Mother Theodore's earliest educational plans included the higher studies, and as early as 1846 she sought and obtained for Saint Mary's a State charter permitting the bestowal of collegiate and lower degrees. Success, however, was purchased at a cost of bitter trials, which at times threatened even the existence of the community. The cause of Mother Theodore has been introduced at Rome. In 1913 the congregation received from Pope Pius X the privilege of perpetual exposition of the Blessed Sacrament, a special chapel having been built for the purpose at the motherhouse. In addition to the famous college at Saint Mary of the Woods, the Sisters conduct thirty-two academies and seventy-two parochial schools. The community numbers 1442 Sisters.

The Congregation of the Holy Family, founded at New Orleans, Louisiana, in 1842, is composed of colored Sisters, whose object is the instruction of children of their race. It now numbers 145 members, teaching 1300 pupils. It has establishments in the Archdiocese of New Orleans and the Dioceses of Galveston, San Antonio and Mobile.

The year 1843 saw the establishment in the United States of the Congregation of the Sisters of Holy Cross, like the Fathers of Holy Cross, organized in France by Father Moreau. The first Sisters were sent to assist Father Edward Sorin, whom they joined at Notre Dame, Indiana, where a novitiate was opened in 1844. Foundations were subsequently made at Pokagan, Michigan, St. John's, Mac-

inac, Louisville, Lowell, Indiana, Laporte, Michigan City, Mishawaka, New Orleans, New York, Chicago and Philadelphia. Some of these were made directly from France and reinforced by Notre Dame. A foundation at Bertrand, Michigan, was granted a State charter in 1851.

Two years later the congregation received in the person of Eliza Gillespie (Mother Mary of Saint Angela) one who was destined to further its development and lead it to high rank in the list of educational orders. By direction of Father Sorin she passed her novitiate in France and made her profession at the hands of Father Moreau, the founder. On her return to America in 1855 she was made superior of Saint Mary's Academy, Bertrand. In the same year she transferred the school to its present situation near Notre Dame, Indiana, and secured for it a State charter. Under her the congregation gave magnificent nursing service during the Civil War. When in 1869 the American community, acting on the advice of Bishop Luers, of Fort Wayne, determined to separate from the French motherhouse, Mother Angela became superior. Under her guidance thirty-five foundations were made throughout the United States. Her educational work included the compilation of two series of readers and her influence was paramount in the establishment of the *Ave Maria*, of which her brother, Father Neal Gillespie, C. S. C., was the first editor. As an evidence that the high standards which she established at Saint Mary's are being worthily maintained it is sufficient to note that a member of its faculty, Sister Mary Eugénie, professor of the French language and literature, was in 1920 decorated by the Department of Public Instruction and Fine Arts of France.

The Sisters of Mercy (founded in Ireland in 1828 by Mother Catherine McCauley) came to America in 1843 at the request of Bishop O'Connor, of Pittsburg. The colony was led by the famous Mother Mary Francis Xavier Warde, who in 1846 sent still another group to Chicago under the

superiorship of Mother Mary Agatha O'Brien. In 1850, undeterred by the Know-Nothing destruction of the Ursuline convent near Boston, Mother Warde opened a house in Providence, Rhode Island, at the request of the Bishop of Hartford, maintaining her possession of it in the face of a band of anti-Catholic rioters. Foundations in Hartford and New Haven followed in 1852, and that at Newport, Rhode Island, in 1854; Rochester and Buffalo in 1857, Mother Warde in person making the foundation at Manchester, New Hampshire, in 1858. She sent colonies to Philadelphia in 1861, Omaha 1864, Bangor, Maine, 1865, Yreka, California, North Whitefield, Maine, Jersey City, Bordentown, and Princeton, New Jersey, in 1871. Successful foundations were made in Portland in 1872 and in 1878 several Indian mission schools were opened in Maine. Mother Warde celebrated her golden jubilee in 1883, at which time she was the oldest Sister of Mercy. She died at Manchester, New Hampshire, in 1884.

There are fifty-seven independent motherhouses of the Sisters of Mercy in the United States. Some of them do not engage in educational work. The only national literary magazine published by Sisters is the *Magnificat* of Manchester, New Hampshire, edited by Sisters of Mercy and developed from a diocesan journal. Connected with it are the Magnificat Press and the Apostolate of the Press, through which books are published, training is afforded to candidates for religion and the work of education is extended. Our Lady of Grace Vocational School, Manchester, is a feeder for this literary work. The New York foundation was made from Baggott Street, Dublin, at the request of Bishop Hughes under the superiorship of Mother Mary Agnes O'Connor.

The Congregation of the Sisters of the Most Precious Blood was founded in the canton of the Grisons, Switzerland, in 1833, by Maria Anna Brunner and brought to America by her son, the Reverend Francis de Sales Brunner,

himself a member of the Congregation of Priests of the Precious Blood. They came at the request of Archbishop Purcell, of Cincinnati, in 1844, settling first at St. Alphonsus, near Norwalk, Ohio, then at New Riegel. The motherhouse is now at Maria Stein, Ohio. Their rule was revised by Archbishop Elder in 1886, at which time also their affiliation with the Congregation of Priests of the Precious Blood came to an end. This community now numbers 578 Sisters, teaching 7600 pupils in forty schools. In 1869 a colony of Sisters of the Precious Blood went to the Diocese of Alton from Baden, Germany. Other foundations followed and when, in 1873, the entire community was expelled from Germany by the Kulturkampf most of the Sisters came to America and a new motherhouse was established at O'Fallon, Missouri. In 1876 the Sisters in the Diocese of Alton became independent and opened a novitiate at Ruma, Illinois, now the motherhouse of the community, which numbers 346. They conduct forty schools and two academies and teach 6300 pupils. The nuns in O'Fallon number 221. They conduct an academy and twenty-three parochial schools and teach 3564 pupils.

The Congregation of the Immaculate Heart of Mary is an American foundation, having been established at Monroe, Michigan, in 1845 by Father Louis Gilet, C. SS. R., who was laboring among the French Canadians of that region. Two young women of Baltimore, Teresa Maxis and Charlotte Ann Schaaf, offered him their services and after earnest preparation they were admitted to the vows of religion in that year. Other members joined the community, which numbered twenty-six in 1863. It is now divided into three branches with the motherhouses at Monroe, Michigan, West Chester, Pennsylvania, and Scranton, Pennsylvania. Their work includes education and relief, and they have been instrumental in the foundation of two congregations for the instruction of Slovak and Lithuanian children respectively, the Daughters of Saints Cyril and

Methodius and the Sisters of Saint Casimir. Three of their members were entrusted with training in the religious life the Teresian Sisters of Maryknoll, where they spent two years. They conduct Saint Mary's College for Women at Monroe, Michigan, Marywood College, Scranton, and Villa Maria College, West Chester, Pennsylvania. In the Monroe Congregation there are 503 Sisters teaching 24,200 pupils. They have one academy, one boarding school for boys, thirty-five parochial high schools, one normal school and forty-four parochial schools. The West Chester congregation has 866 Sisters, who conduct three academies, four high schools and sixty-two parochial schools and teach 32,000 pupils. The Scranton congregation has 463 Sisters, six academies, fourteen parochial high schools and thirty-four parochial elementary schools.

Another American congregation is the Sisters of Saint Agnes of Rome, founded at Barton, Wisconsin, in 1846, with its present motherhouse at Fond du Lac. The founder was a missionary priest, Father Caspar Rehrl, with Mother Mary Agnes Hazotte as first superior. It is now in a flourishing condition and besides numerous charitable works conducts forty-seven schools and an academy. There are 632 Sisters in the community.

The first house of the School Sisters of Notre Dame, who were founded in France by Saint Peter Fourier in 1597, was at St. Mary's, Elk County, Pennsylvania, where they went in 1847 at the invitation of Bishop O'Connor of Pittsburg, but the site proving unfavorable they soon removed to Baltimore. The motherhouse was transferred to Milwaukee, Wisconsin, in 1850, under the superiorship of Mother Mary Caroline Friess, in whose lifetime the congregation grew from four to 2000. There are provincial houses at Baltimore, St. Louis and Mankato, Minnesota. The academy founded at Prairie du Chien in 1872 is a famous institution, as are also that at Longwood, Chicago, Illinois, chartered as a college in 1903, and that near Balti-

more, also a college. The congregation now has 4450 members, with 362 foundations in the United States and Canada. They teach 140,491 pupils.

Apart from the Poor Clares, whose educational ventures have already been referred to, the first foundation of Franciscan Sisters in the United States was made in 1849, when a group of Bavarian nuns went to Wisconsin. Their motherhouse is now at St. Francis in the Archdiocese of Milwaukee. Their rule, which was compiled by Father M. Heiss, was approved by Bishop Henni, of Milwaukee, and in 1873 they were affiliated with the Order of Minor Conventuals, being known as the Sisters of Penance and Charity. They have houses in the Archdioceses of Chicago and Milwaukee and the Dioceses of Davenport, Denver, Green Bay, La Crosse, Peoria, Rockford, Sioux City and Sioux Falls. There are 938 Sisters and they teach 5600 children in their schools.

Oldenburg, Indiana, is the site of the motherhouse of the Third Order Regular of Saint Francis, founded in 1851 by the Reverend Father Rudolf. It has 670 professed Sisters and there are establishments in the Archdioceses of Cincinnati, St. Louis and Santa Fé and the Dioceses of Covington, Indianapolis, Kansas City, Leavenworth, Peoria and Wichita. They teach 16,500 pupils.

The Franciscan Sisters of Perpetual Adoration, with their motherhouse at La Crosse, Wisconsin, is Bavarian in origin. Its rules were compiled by Bishop Heiss in 1853 and perpetual adoration was introduced in 1873. Besides conducting hospitals and caring for orphans they have seventy-eight schools, a school of domestic science and an academy. The community numbers 601 professed Sisters.

The Venerable John Nepomucene Neumann, Bishop of Philadelphia, in 1855 established the Third Order of Saint Francis in his diocese by bestowing the habit on three devout women. In 1896 the motherhouse was transferred to its present site, Glen Riddle, Pennsylvania. The com-

munity, which is divided into three provinces, numbers 937 professed Sisters, who conduct parochial schools, academies and high schools, as well as orphanages and hospitals.

The Congregation of Sisters of Saint Francis, with its motherhouse at Allegany, New York, was founded in 1857 by the Reverend Pamfilo di Magliano, O. F. M. Its seventeen foundations include a college, two academies, three high schools and fourteen parochial schools, besides charitable works. The community numbers 367.

The Franciscan congregation, with its motherhouse at Buffalo, New York, was founded in 1861 from Glen Riddle. It now has forty-one foundations, which include thirty-five parochial schools with 7764 pupils. In 1902 perpetual adoration was introduced. The community numbers 400.

The foundation in Syracuse was likewise made from Glen Riddle. The Sisters, who conduct establishments in the Dioceses of Albany, Newark, Syracuse, Toledo and Trenton, have six convents in the Hawaiian Islands, where they nurse the leper colony made famous by the heroic charity of Father Damien. The community, which numbers 225, is chiefly engaged in charitable work, but they also have an academy and training school.

The congregation with the provincial motherhouse at Peekskill, New York, was founded from Gemona, Italy, in 1865. Among its educational establishments is Ladycliff Academy on the Hudson River, near West Point. The congregation numbers 339. Many of its activities are charitable.

The year 1867 saw five Franciscan foundations, represented by the motherhouses at Peoria, Illinois, Tiffin, Ohio, Bay Settlement, Wisconsin, Joliet, Illinois, and Clinton, Iowa, this last being of the Third Order Regular, which Bishop John L. Spalding founded in the Diocese of Peoria, Illinois, with a contingent of Sisters from Herford, Germany. Their work is wholly charitable. The Reverend J. L. Bihn was the founder of the congregation at Tiffin,

its general motherhouse being at Gemona, Italy. The Sisters, who number ninety, conduct fourteen parochial schools, besides numerous charitable institutions. The Bay Settlement congregation has sixty professed religious, who are in charge of ten parochial schools and one boarding school and a home for the aged. The Sisters, whose motherhouse is at Clinton, Iowa, and of whom there are 200 professed, teach 3000 children and conduct one college and academy and ten parochial schools.

The foundation at Mount Alvernia, Millvale, Pennsylvania, was made from Buffalo, New York, in 1865. The Sisters at first devoted themselves solely to the care of the sick in what has grown to be one of the finest hospitals in Western Pennsylvania. Their educational work began in 1868. In 1871 they were released from their connection with Buffalo, their constitutions being approved by the Holy See in 1890. The Sisters number 262 professed, who, besides maintaining magnificent charitable institutions, teach 7300 pupils in fifteen schools, ten of which have high school departments.

The Franciscan Sisters of Christian Charity, with their motherhouse at Alverno, Wisconsin, were founded in 1869 at Manitowoc, Wisconsin, by the Reverend Joseph Fessler. They were affiliated with the Friars Minor Conventuals in 1900. Out of 436 professed Sisters 266 are engaged in teaching 8334 pupils in fifty-two schools.

In 1874 were founded the Franciscan Sisters of Penance and Christian Charity, with their provincial motherhouse at Stella Niagara, New York, where they likewise have a seminary. They number 446 Sisters and conduct twenty-four parochial schools and six academies with 8200 pupils, besides two Indian schools.

The Sisters of the Third Order of Saint Francis of the Holy Family, with their motherhouse at Dubuque, Iowa, were founded in 1876 by a contingent of Sisters expelled from Herford, Germany. Besides many charitable estab-

lishments, they are in charge of fifty-two grammar schools and fifteen high schools with more than 8000 pupils.

The Franciscan Sisters of Mill Hill, London, sent a contingent to the United States in 1881 and the community established by them is now known as the Franciscan Sisters of Baltimore City. Their object is the instruction of colored people. The professed Sisters number sixty-three.

The Sisters of Saint Francis of Mary Immaculate were founded at Peoria, Illinois, in 1890. Their motherhouse is at Joliet. They number 413 and teach 11,880 pupils in their various schools, of which one is for Indian girls.

The Franciscan congregation with its motherhouse at Mount Hope, Westchester County, New York, was established in 1893. The community numbers 227, of whom 214 are professed.

The Polish Franciscan School Sisters, who were founded in 1901 by Archbishop J. J. Kain, have their motherhouse in St. Louis, Missouri. They number 115 professed members and have nineteen foundations.

The communities of Benedictine nuns are all subject to diocesan authority, unlike the monks who are in congregations under the superiorship of an abbot. The first group of Benedictine nuns came to the United States from Eichstatt, Bavaria, and established Saint Mary's Convent in 1852. They now number 3070. The following are the most important schools under their auspices: Girls' academies at Erie and Pittsburg, Pennsylvania; St. Joseph and Duluth, Minnesota; Covington, Kentucky; Rogers Park, Chicago; Nauvoo, Illinois; Atchison, Kansas; Elizabeth, New Jersey; Covington, Louisiana; Ferdinand, Indiana; Yankton and Sturgis, South Dakota; Shoal Creek, Arkansas; San Antonio, Florida; Ridgely, Maryland; Cullman, Alabama; Saint Gertrude's Convent, Cottonwood, Idaho; the Normal School of the Sacred Heart, Lisle, Illinois; College of Oklahoma, Guthrie, Oklahoma; an academy and normal school at Mount Angel, Oregon. Saint Benedict's

Academy, St. Joseph, Minnesota, is the largest Benedictine school in the United States. There are 736 nuns, thirty-two novices, forty postulants and sixty-three missions, including fifty-nine parochial schools, attended by 12,707 pupils. Villa Saint Scholastica, Duluth, has a college preparatory department where Sister Katherine, O. S. B., is a specialist in psychology, social service and the Binet system of mental tests. Benedictine Sisters at Yankton, South Dakota, have sixteen parochial schools, attended by 2200 pupils. These Sisters also instruct Indian children in the Dakotas. In all, the Benedictines teach 46,906 pupils. The White Benedictine Sisters of Jonesboro, Arkansas, have four academies, fifteen parochial schools and one school for Negroes, and ninety-seven Sisters, teaching 1425 pupils.

The Sisters of the Incarnate Word and Blessed Sacrament were founded in France in the seventeenth century. In 1852 Bishop Odin secured them for the Texas mission and their first foundation was made at Brownsville. There are now independent houses at Victoria, Corpus Christi, Houston, Hallettsville, Rio Grande and Shiner, Texas. There are 154 Sisters in the United States, conducting four academies and seven parochial schools.

The Sisters of the Presentation, founded at Cork, Ireland, by Nano Nagle in 1776, sent members to the United States in 1854. The first foundation was at San Francisco during the incumbency of the saintly Archbishop Alemany, who assisted them in their early difficulties. Another was in Saint Michael's parish, New York, in 1874, from Teremure County, Dublin, Ireland, while from Saint Michael's one was made in 1886 at Fitchburg, Massachusetts, whence branch houses have been founded in New England. In 1874, also, the order was extended to the Diocese of Dubuque, in which there are now numerous establishments; in 1880 to Fargo and in 1886 to Aberdeen, South Dakota. The congregation numbers 543 professed, teaching 11,000 pupils.

The Grey Nuns of the Cross, a title borne by the Ottawa branch of the congregation founded at Montreal in 1745 by Madame d'Youville, came to the United States in 1857, when they opened a school in Holy Angels Parish, Buffalo, New York. Their school, founded at Plattsburgh, New York, in 1860, supported by public school funds and directed by a public school principal, was the occasion of a heated controversy over the question of their wearing their religious dress while teaching. The State Superintendent of Education decided against them and all appeals in their behalf were denied. The school is now conducted wholly at Catholic expense. The Buffalo foundation is the site of the famous d'Youville College, which has 131 students. The Sisters, of whom there are 212, likewise conduct two boarding schools with 140 pupils, seven parochial schools, three academies and three high schools, with 5870 pupils.

In 1858 a band of Sisters, several of whom had been trained at Nazareth, offered their services to Bishop Miege, of Leavenworth, Kansas, under the superiorship of Sister Xavier Ross. Thus was founded the Sisters of Charity of Leavenworth. The humble cottage which was their first residence was succeeded by Saint Mary's Convent, now the motherhouse, at Leavenworth. In 1869 they replied to the appeal of the great Father De Smet by establishing themselves at Helena, Montana, where their labors among the children of the pioneers met with happy results. They now have forty foundations in Eastern dioceses, including thirty parochial schools and academies, in which they teach 8000 pupils. The Sisters, who number 462 professed, are likewise engaged in charitable works.

The Sisters of the Holy Names of Jesus and Mary are a Canadian congregation, founded in 1844, with their motherhouse at Hochelaga, Montreal. They were introduced into the United States in 1859 at the invitation of Archbishop Blanchet, of Oregon City. They now have three provincial houses in the United States, at Marylhurst, Os-

wego, Oregon (transferred from Portland in 1911), Oakland, California, and Albany, New York (transferred from Schenectady in 1912). There are 691 Sisters in our country, with 11,918 pupils in their care.

The foundress of the Society of the Holy Child Jesus was an American, Mrs. Cornelia Connolly (born Peacock), who established the congregation at Derby, England, in 1846. She was a convert, the wife of Pierce Connolly, an Episcopalian minister, who also became a Catholic. They separated and he was ordained a priest. Later he apostatized and tried to force her to leave the convent and return to him. The story is one of the most dramatic and memorable in the history of that era. The American branch of these Sisters was established at Towanda, Pennsylvania, in 1864, being subsequently removed to Philadelphia, and the motherhouse is now at Sharon Hill. The Sisters maintain a high standard of scholarship in their schools, which include nine academies and high schools with 930 pupils and ten parochial schools, with 4473 pupils. They have a college at Rosemount, Pennsylvania. The community in the United States numbers 271.

The Institute of the Sisters of the Holy Humility of Mary, founded in France in 1855, was transferred to the United States in 1863 at the instance of Bishop Rappe, of Cleveland. They first settled near New Bedford, Pennsylvania, where in the face of great difficulties they erected and maintained a hospital. In 1899 they founded an academy at Cleveland, Ohio, to which diocese they belong, although their motherhouse, Villa Maria, is in Laurence County, Pennsylvania. The community numbers 260 professed, who, besides conducting charitable work, are engaged in teaching 9618 pupils.

The Sisters of Divine Providence were founded in France in 1762 by the Venerable John Moye. Their motherhouse is at St. Jean de Bassel, whence a foundation was made at Castroville, Texas, in 1868, at the instance of

Bishop Dubuis, of Galveston. The provincial motherhouse is at San Antonio, Texas. There are 500 professed Sisters, who conduct a college, twenty-seven academies and fifty-one parochial schools, in which there are 12,000 pupils.

At the request of Bishop Maes, of Covington, Kentucky, another foundation was made from France, the convent of Saint Anne, Melbourne County, Kentucky, being the provincial motherhouse. The community numbers 305 professed Sisters, who teach 3479 pupils in three academies and twenty-five parochial schools.

The Sisters of Divine Providence of Mainz, Germany, made a foundation at Pittsburg, Pennsylvania, in 1876. The community now numbers 227. They conduct charitable institutions and teach 8000 pupils in thirty-two parochial schools.

The Sisters of Charity of the Incarnate Word were founded by Bishop Dubuis, of Galveston, in 1866. The first subjects were trained for the Texas missions at the convent of the Incarnate Word, Lyons, France. Their founder sent a colony to San Antonio, Texas, in 1869, which in 1870 he erected into an independent community. The Sisters, at first devoted solely to the care of the sick, have since 1874 engaged in educational work. The congregation is governed by a superior-general, who resides in the motherhouse at San Antonio. Both communities number 789.

The Poor Handmaids of Jesus Christ, founded in Germany by Miss Katharina Kasper in 1851, came to the United States, driven by the Kulturkampf in 1868. Their motherhouse is at Fort Wayne, Indiana. They number 565 Sisters and have 5651 pupils, besides hospitals and nursing service. They conduct a college, eighteen academies and thirty-one schools, besides charitable institutions, and teach 4940 pupils and 400 orphans.

The Sisters of Christian Charity (Daughters of the Immaculate Conception), founded at Paderborn, Germany, in 1849 by Pauline von Mallinckrodt, came to the United

States in 1873 to escape persecution by the Kulturkampf. The motherhouse is at Wilmette, Illinois. Their numerous foundations include two academies, with 441 pupils, and fifty-two parochial schools, with 18,532 pupils. The Sisters number 787.

The Sisters of the Most Holy Family of Nazareth came from Poland in 1875, and in Chicago, which is a Polish center, have schools for Polish children. Archbishop Quigley gave the site for the American novitiate at Des Plaines. There are 1030 Sisters, conducting 113 parochial schools and four kindergartens with 50,000 pupils.

The Sisters of Charity of Our Lady Mother of Mercy with their motherhouse at Tilburg, Holland, were established at Baltic, Connecticut, in 1874. They now number 108 and teach 1966 pupils in the Diocese of Hartford, where they likewise conduct hospitals.

The Sisters of the Holy Family of Nazareth, founded in Rome in 1874, were established in the United States in 1885, their motherhouse being at Des Plaines, Iowa. There are now in the United States 1030 professed Sisters who, besides conducting hospitals and orphanages, maintain fifty-seven parochial schools with 50,000 pupils and one academy with 339 pupils.

The Religious of Jesus and Mary are a French congregation which was introduced into the United States from Sillery, Canada. Their first foundation was at Fall River, Massachusetts, in 1876. In addition to their parochial schools, in which they teach 6000 pupils, they conduct residences for professional women.

The Missionary Sisters of the Sacred Heart, founded in Italy in 1880, by Mother Francis Xavier Cabrini, were introduced into the United States in 1899 by the foundress herself. Their object is the instruction and care of Italian immigrants, for which purpose, in addition to establishments in Peru, Chili, Argentina, Brazil and Nicaragua, France, England and Spain, they maintain in the United

States four hospitals and eight orphanages, with 1159 orphans, and teach 5000 children. The Sisters number 400 in the United States. Their novitiate in North America is at Sacred Heart Villa, Fort Washington Avenue, New York City. Mother Cabrini was one of the most remarkable women of the century in the magnitude and success of her work.

The Congregation of Sisters of the Blessed Sacrament, with the motherhouse at Cornwells, Pennsylvania, was founded in 1899 by Mother Katherine Drexel for the purpose of instructing Indian and Negro children. The congregation, which now numbers 258, has the custody of about 5000 boys and girls of these races. Mother Katherine is still the superior-general. The community has twelve boarding schools for colored children, three for Indians, and nineteen parochial schools for colored children. Since 1907, when they received the decree of approbation, they have made eighteen foundations.

The Religious of the Sacred Heart of Mary was founded in France in 1848 by Jean Gailhac in the Diocese of Montpellier. Their vicariate house in the United States is at Marymount on the Hudson, New York, where they conduct an academy and college, the latter established in 1908. There are 106 Sisters teaching 3280 pupils.

The Society of the Sisters of Saint Ursula of the Blessed Virgin Mary was founded in France. Their first foundation was made in New York through the hospitality of Monsignor Joseph McMahon, pastor of the Church of Our Lady of Lourdes, where their novitiate and provincial house are situated and where they conduct an academy and a school.

The Institute of the Blessed Virgin Mary, otherwise known as Loretto nuns, with houses in the Archdiocese of Chicago and the Diocese of Marquette, was founded in Ireland in 1821 by Frances Mary Teresa Ball. Their foundations in the United States, which include a college, nine

academies and nineteen schools with 6100 pupils, are dependent on the motherhouse at Loretto Abbey, Toronto, Canada. There are 360 Sisters in the United States.

Other teaching Sisterhoods whose records are interesting but who are fewer in number are:

The Sisters of the Divine Savior, who came to the United States in 1894 and founded Saint Mary's Convent, Milwaukee, the American novitiate. There are now 110 Sisters, having eight schools in Wisconsin. The Sisters of the Holy Ghost came from France in 1902 and established themselves in Hartford, Connecticut, where they have their motherhouse and novitiate, and engaged in nursing and teaching. There are 171 nuns in this country. The Servants of the Holy Ghost, at San Antonio, Texas, and Techny, Illinois, founded in Holland in 1889 by Father Janssen, came to the United States in 1901. They have thirty-nine nuns. The Daughters of the Holy Ghost (White Sisters) have 315 nuns, in twenty-five convents. The Sisters of Saint Casimir, organized in Chicago in 1908, are engaged in the education of Lithuanian children. There are 108 nuns, who teach 31,000 pupils in eleven parochial schools. The Sisters of the Holy Cross and Seven Dolors number 237 nuns and they instruct 273 pupils in Nashua, New Hampshire; the Gray Nuns of the Cross, who have 212 nuns conducting a college, two high schools, three academies and seven parochial schools and teaching 5780 pupils; the Sisters of the Assumption of the Blessed Virgin Mary have 187 nuns and 5650 pupils and are in the Boston and New York provinces; the Sisters of Saint Cyril and Methodius have ninety-four nuns and 4000 pupils, in the Chicago, Boston and Philadelphia provinces; the Sisters Servants of the Holy Heart of Mary, founded at Paris in 1860, have 100 nuns and 900 pupils in the Chicago and Cincinnati provinces; the Sisters of the Holy Union of the Sacred Hearts have 175 nuns and 4000 pupils, in the Archdiocese of Boston; the Congregation of

Sisters of Perpetual Adoration have 200 nuns and 3800 pupils in the New Orleans Archdiocese; the Sisters of the Resurrection (Polish) have 122 nuns in the provinces of Chicago, New York and St. Paul; the Society of Saint Teresa of Jesus, New Orleans province, has fifty Sisters, 850 pupils, one academy and three schools; the Sisters of Saint Ann, Boston province, have 275 Sisters and 9500 pupils; the Sisters of Our Lady of Sion, Missouri, have thirteen Sisters and 125 pupils; the Sisters of the Congregation of Our Lady of Mount Carmel, New Orleans province, have 102 nuns and 1962 pupils; the Sisters of Saint Mary of Namur, New Orleans, New York and Boston provinces, have 292 nuns and 7098 pupils; the Sisters of Saint Mary, Chicago, Milwaukee and St. Louis provinces, have 381 nuns and 1440 pupils; the Sisters of the Congregation de Notre Dame, Chicago Archdiocese, have 160 nuns and 3480 pupils; the School Sisters de Notre Dame, Dubuque province, Lincoln and Omaha dioceses, have 46 nuns, 1050 pupils and one boys' industrial school; the Faithful Companions of Jesus, founded in France in 1820 by the Viscountess de Bonnault d'Houet, have sixty-one nuns, two schools and one high school; the Sisters of the Immaculate Conception, New Orleans and Boston provinces, have thirty-two nuns and 250 pupils; the Sisters of Christian Education, Boston and New Orleans provinces, have fifty nuns, two academies, two schools and 600 pupils; the Bernardine Sisters of Esquirmes, Lincoln Diocese, have one academy; the Sisters of Misericorde, New York, Wisconsin and Illinois, have seventy Sisters and 110 nurses and are teachers of nursing, attached to medical schools and universities; the Sisters of the Sacred Hearts and Perpetual Adoration, Boston province and Fall River Diocese, have twenty-nine nuns and 400 pupils; the Sisters of the Sorrowful Mother, Santa Fé, Milwaukee, St. Louis, St. Paul and New York provinces, have 300 nuns and six schools; the Sisters of Saint Chretienne, Boston province, have seventy-two Sisters

and 2700 pupils; the Sisters of the Immaculate Heart of Mary, San Francisco, have 150 nuns; the Congregation of Our Lady of the Holy Rosary, Oregon province, has six nuns and 109 pupils; the Sisters of the Humility of Mary, Nevada, Great Falls, Montana, and California, have twenty-seven nuns and 378 pupils; the Sisters of the Holy Humility of Mary, Pennsylvania, Ohio and Iowa, have 403 nuns and 12,543 pupils; the Sisters Auxiliary of the Apostolate, Dakota and Wisconsin, have eight nuns; the Sisters of Saint Dorothy, New York and Philadelphia provinces, have sixteen nuns, six lay nuns and 260 pupils; the Mantellate Order of Saint Mary, Ladysmith, Wisconsin, has eleven nuns; the Venerini Sisters (Italian), Lawrence, Massachusetts, number four; the Missionary Servants of the Most Holy Trinity, Alabama, have twenty-eight nuns and 400 pupils; the Helpers of the Holy Souls, New York, St. Louis and San Francisco, have sixty nuns engaged in welfare and social work; the Mission Helpers of the Sacred Heart, Boston, Trenton and New York, have eighty-seven nuns, teachers of deaf mute and industrial schools.

These records show that our Sisterhoods came to the United States from Europe at three critical periods: the French Revolution and penal days in Ireland, the Kulturkampf in Germany and the separation of Church and State in France at the beginning of the twentieth century. Here they found refuge and opportunity for growth. The rise of the American Sisterhoods and the building up of their communities with American postulants show that the spirit of Faith is strong in the New World. The history of the Sisterhoods gives the records of emigrant and native-born women who have played a stirring part in our national development. The annals of many Orders preserve the stories of nuns riding for weeks through dense forests to log cabin convents on horseback and muleback, over mountain and plain, sleeping in camp wagons, listening to the wolves, the war whoop and the din of battle, lacking suffi-

cient food, clothing and shelter, but heroically persevering in their work. Educators, financiers, executives, pioneer missioners, artists, poets, vocalists, are hidden in the convents, giving their talent and genius to the world through their particular service to their pupils. Some few notable names may be cited: Among the Sisters of Mercy: Sister Antonio (deceased), "Rev. Richard Alexander," poet and story writer; the late Mother Gonzaga, founder and educator; "Mercedes," a poet; Sister Mary Fides, essayist; from the Lorettines, Mother Wilfrid La Motte "Balbus," author of "Flowers of the Cloister," verse; from the Sisters Servants of Immaculate Heart of Mary: "Mariae," author of "Thought Blossoms," verse, and Sister Mary Donatus, author of "Heart Blossoms" verse and plays. Sister Imelda and Sister Terecita are two of many Dominican poets. "M. S. Pine" is the pen name of a religious.

Convent education is reflected in the activities of alumnae. Miss Madeleine Davis, of Saint Mary's Academy, Notre Dame, Indiana (Holy Cross Sisters), was decorated by the French Government for heroic service in the Ambulance department. Another alumna, Mary Sullivan, has evolved a method of teaching backward children in the public schools. Other Sisterhoods have sent forth authors, poets, artists, sculptors, social workers, philanthropists, teachers and leaders in many fields: Mary Elizabeth Blake, and her daughter, Marie Blake, Doctor Blanche M. Kelly, C. Cornelia Craigie, Agnes Repplier, Florence Gilmore, the late Louise Imogen Guiney, Katherine E. Conway, Elizabeth Jordan, Mary E. Mannix, Anna Minogue, Isabelle C. Williams, are a few of these. Many alumnae entered religious communities, and some, as Adele Le Brun and Mary Rhodes, founded new ones. Still other alumnae have organized and shaped the guilds and leagues of Catholic women and carry on social relief work, build chapels in home and foreign missions, establish burses for the education of seminarians and conduct settlement houses. The

recently established national and international Catholic Alumnae Associations have far-reaching philanthropic and missionary activities.

The niche of the School Sister of the United States is high up in the Temple of Fame.

CATHERINE MCPARTLIN.

THE RELIGIOUS OF THE SACRED HEART

The Society of the Sacred Heart of Jesus is an Institute of women, founded by Mother Madeleine Sophie Barat on November 21, 1800, in Paris. Pope Leo XII granted it his approval in a Laudatory Brief of September 2, 1825, which was confirmed by the Church in the Brief of Approbation of December 22, 1826. In September, 1826, Cardinal Pedicini was nominated the first Cardinal Protector of the Society.

Four principal works give scope to the activities of the Society:

(1) Education of young ladies in the boarding schools and more recently in day schools. A proof of the capacity of the plan of studies to expand and adapt itself to modern life is found in the fact that at Manhattanville, New York, Lake Forest, Illinois, Omaha, Nebraska, and Menlo Park, California, complete college courses and college degrees are now being given to the pupils. At the Manhattanville College, the faculty complies with the requirements of the Regents of the State of New York. One of the latest works undertaken is the care of the spiritual welfare of the young women recently admitted to the University of Louvain. In Scotland, Peru and Japan flourishing normal training colleges have been established.

(2) Free or parochial schools. In some countries, as in England, these are aided by the State and follow the State regulations for public elementary schools; in others they are voluntary and adapt their teaching to the needs and circumstances of the children.

(3) Spiritual retreats for the pupils, the Children of Mary of the Sacred Heart, former pupils and those associated in the good works directed from the convent are given once or twice a year. They are now multiplied to extend to other classes of persons, whenever there is need. Thus in Rome, we find them preparing children for their first Communion; in Mexico giving spiritual aid to the Indian women; in the United States and in England extending their influence to saleswomen and factory workers, teachers and professional women; while in Blumenthal, on the Dutch frontier, they give comfort to vast numbers of women who flock to them, sometimes 1100 at a time, willingly taking their rest wherever there is space on the floor to throw down a mattress.

(4) Congregations of Children of Mary living in the world, which have their own rules and organization. These carry on many good works. In Chicago, the members have inaugurated the Guardian Angels Center, where wonderful work is being done. The statistics mount into the tens of thousands for attendance both during the day and evening. In New York City we find the Barat Settlement, which has brought about a visible reform on the lower East Side. Here, as in the Chicago Center, are a day nursery, a kindergarten and boys' and girls' clubs; also a weekly clinic. At Maplehurst, also, the usual sodalities exist, as the Christian Mothers and the Consolers of Mary and the Little Friends of the Sacred Heart for the boys and girls respectively. At Madison Avenue is a night school, where classes are carried on in various branches attractive to young people, including stenography, typewriting, sewing and even dancing. It is interesting to note that Mother Barat, who was brought up so rigidly in her young days, considered that dancing was not to be neglected, because of its good influence over the whole being, in giving that exterior grace necessary in all states, even the holiest. This is a mere hint of the scope of the work, and no mention has been

made of the Christmas dinners and clothing distributed, the outings and medical care bestowed. The Children of Mary are affiliated with the International Federation of Catholic Alumnae and are represented in the National Council of Women.

In 1804 a second convent was opened at Amiens and a new member received, Philippine Rose Duchesne, who was destined to carry the work of the Society to the New World. Mother Duchesne was born at Grenoble, France, on August 20, 1709, and died at St. Charles, Missouri, on October 18, 1852. Mother Barat was destined never to see America, and was obliged for some years to restrain Mother Duchesne's ardor for the missions. But one day came a call from Bishop Dubourg, which Mother Barat looked upon as an indication of the Divine Will, and she sent forth her first missionary daughter. On May 29, 1818, Bishop Dubourg welcomed Mother Duchesne and her four companions to the United States, at New Orleans, from which place she went on to St. Charles, Missouri, arriving on September 8. Cold, hunger, illness, opposition, ingratitude and calumny served only to fire her lofty spirit with zeal for the spread of truth. Some inkling of her tremendous labors may be gleaned from the following list of houses founded by her: St. Charles, Missouri, 1818; Florissant, 1819; Grand Côteau, Louisiana, 1821; St. Michael, 1825; St. Louis, Missouri, (reopened), 1827; not to mention the Bayou Opelousas, which did not last long; all in about ten years. She had yearned to bear the torch of divine light to the Indians, and in 1841, old and broken, at the age of seventy-two, at the invitation of Father De Smet, she went to labor among the Pottowatomies at Sugar Creek, Kansas. Her companions were Mother Lucille Mathevon, who was to be the superior, another choir religious and a Canadian sister who had had experience in dealing with Indians. The party was under the guidance of Father Verhaegen. The Pottowatomies met them in gala attire and in all their war

paint. Her companions were seized with terror, but Mother Duchesne "was beaming with joy, like a mother meeting her beloved children after a long separation." The Indians loved and admired her and gave her a name which signified "The woman who prays always." At the end of a year, Bishop Kenrick, finding her very weak and ill, insisted upon her return to St. Charles. She then established a school for Indian girls at Florissant, which, however, lasted only two years, as the Indians were driven further and further back by the white man.

Writing to Mother Hardey, after the death of Mother Duchesne, Mother du Rousier said: "It is the general opinion here that we have lost a saint. . . . Monseigneur Kenrick declared she was the noblest and most virtuous soul he had ever known. Father De Smet says that while living she was worthy of canonization. Our American houses owe everything to her. She has opened the way to us through many fatigues and privations."

One hundred years after Mother Duchesne's arrival in this country, at the centenary held in her honor at St. Charles, Missouri, on May 29, 1918, the Reverend William Robison, S. J., paid her the following tribute:

> All that "the giants of those days" did might, indeed, have been accomplished in some other way, but I am convinced that the fact that it was effected as it was, was due in no small measure to Mother Duchesne. She saved the struggling Missouri Mission and prevented it from failing through absolute lack of resources. I for one am proud to acknowledge the Jesuit obligation to Mother Duchesne and the Society of the Sacred Heart.

If Mother Duchesne has been compared to "the hidden root, whence the tree drew its sap," Mother Hardey has been likened to "the vigorous trunk which, spreading its branches, covered the American soil with its beneficent shade," the tree, of course, being the Society.

Mother Galitzin, who had come to America as visitatrix, and provincial of the American houses, founded the

first house in New York City, at Houston Street, in 1841. Before returning to France to take up her duties as assistant superior-general, she looked about for a successor as local superior in the New York house and American provincial. She recommended Mother Aloysia Hardey, who was appointed by Mother Barat. Mother Hardey's wonderful administration was marked by twenty-two foundations. She also established the Tabernacle Society for the preparation of vestments for poor churches in 1875 and was the first promoter of the Holy Childhood in the United States. In 1872, Mother Hardey was appointed assistant general by Mother Goetz, the second superior-general of the Society. The other superiors-general were Mothers Adèle Lehon, Augusta de Sartorius, Mabel Digby, Janet Erskine Stuart and the present Mother de Loë (1922).

Mother Hardey was universally recognized as a strong and valiant woman ruling by the power of love and gentleness. Gifted with a peculiar knowledge of affairs, she grasped details, inspired confidence in her judgment and succeeded in whatever she undertook. As assistant general, she visited the houses of the Society in the United States, Spain, England and Ireland, returning to die at Paris on June 17, 1886.

It is impossible in the limited space allowed to follow the activities of her saintly successor, Mother Sarah Jones, whose labors as superior vicar at Manhattanville for twenty-five years endeared her to countless hearts among the religious, the children and outsiders; nor is it possible to describe the works of more recent years. As the Society grew, the Central, Western and Southern vicariates were created and some of the new foundations, as Menlo Park, California, Lake Forest, Illinois, and Maryville, St. Louis, are very beautiful. During the great fire at San Francisco, the city house was turned into a hospital for the relief of the sufferers.

A proof of the appreciation of the value of the educa-

tional work of the Society by our fellow-citizens not of our Faith was given in 1918, when the Missouri Society of the United Daughters of 1812 honored Venerable Mother Duchesne by placing her name first on its roll of fame, among the pioneer men and women who have contributed to the progress of the State. A bronze cylinder containing the life of the Venerable Mother written on parchment was inserted in the wall of the Jefferson Memorial Building, Forest Park, St. Louis, Missouri, in such a manner that one end, engraved with the word "Duchesne," heads the list of the names on the roll of honor. This event, without any preconcerted design, occurred in the centenary year of Mother Duchesne's arrival in America.

Another tribute was paid in 1921, in which year Missouri celebrated the centenary of her Statehood. The religious ceremonies were confided to Archbishop Glennon, who decided to carry them out on the grounds of the Sacred Heart Convent, near the burial place of Mother Duchesne, at St. Charles, the first capital of the State. No place was more fitting, His Grace contended, as no other work had done so much to promote progress and education in the State as that of Venerable Mother Duchesne, with its humble beginnings at St. Charles. A similar story might be told in every State where the Society of the Sacred Heart has made foundations. The former pupils are found in the ranks of nearly every Religious Order of women; several of them have been founded by pupils of the Sacred Heart; and in nearly every walk of life they fill honorable positions, while not a small percentage of them have become writers.

The mark of persecution has not been lacking to the Society, either. The revolution of 1830 disturbed the house in Paris but did not destroy it; the novitiate was removed elsewhere. In 1848 the house in Switzerland had to be abandoned; the religious were expelled from Genoa, Turin, Saluzzo and Pignerol, while the houses in Rome were searched and pillaged. In 1860, Loretto, Saint Elpidio and

Perugia were suppressed. The German houses were closed by the May Laws of 1872. Between 1903 and 1909 forty-seven houses in France were suppressed and many of them confiscated by the French Government. The motherhouse was transferred to Brussels in 1904 and later to the Via Nomentana, Rome. This wholesale destruction increased the extension to foreign countries; for almost every house that was closed another was opened elsewhere. To-day (1922), the Society counts 144 houses and about 6500 religious. In the United States, including the Island Possessions, there are twenty-six houses and more than 1100 members.

Following is a list of the houses in the United States at the present time (1922), with the dates of foundations:

Vicariate of Albany-Kenwood: Manhattanville, 1847; Eden Hall, 1847; Maplehurst, New York, 1848; Detroit, 1851; Kenwood, 1853; Rochester, 1855; Philadelphia, 1865; Elmhurst, Providence, 1872; Boston, 1880; Madison Avenue, New York, Day School, 1881; Grosse Pointe, 1885; Ponce, Porto Rico, 1916.

Vicariate of Lake Forest: St. Joseph, founded in 1853, reopened in 1920; Chicago, 1876; Omaha, 1881; San Francisco, 1887; Menlo Park, 1898; Lake Forest, 1904; Seattle, 1907.

Vicariate of Maryville: St. Charles, 1818; Grand Côteau, 1821; St. Michael, 1825; St. Louis, 1827; Cincinnati, 1869; Maryville, 1872; New Orleans, 1887.

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The Sisters of Notre Dame (of Namur)

Some years ago Cardinal Streckx, then Archbishop of Malines, when questioned as to his opinion of the Institute of the Sisters of Notre Dame, answered: "It is a breath of the Apostolic Spirit, fallen from the Heart of Jesus upon the heart of a woman who knew how to believe and how to love." The development of this Institute from very humble beginnings proves that the "breath of the Apostolic Spirit" still animates its members, and that the Cardinal did not lack discernment. The "woman who knew how to believe and how to love" was Marie Rose Julie Billiart, daughter of a tradesman of Cuvilly, a small village not far from Compiègne. She, with a few companions, began in 1804 to follow a provisional rule that had been drawn up for them by Père Varin, superior of the Fathers of the Faith. In 1809, owing to persecutions that threatened the spirit of the Institute, the motherhouse was transferred from Amiens to Namur, where it has remained ever since. After the zealous foundress had firmly established fifteen convents in Belgium, she was called to the reward of her labors on April 8, 1816. The Institute of the Sisters of Notre Dame continued to grow and to develop rapidly, until now it is ranked among the foremost of the congregations of women devoted to education. It has about 4000 members in 115 houses scattered over Belgium, England, Scotland, the United States and Africa. About 100,000 pupils are taught by the Sisters in schools of different grades: kindergarten, primary, secondary, commercial, normal and collegiate. In Belgium, England and Scotland, training colleges have been established which send forth each year hundreds of Catholic teachers.

The work of the Sisters of Notre Dame in the United States began with eight Sisters in Cincinnati, in 1840. The Institute has grown since with branches sheltering 1800 religious and 40,000 pupils in forty-seven convents of California, Illinois, Ohio, Pennsylvania, District of Columbia, Rhode Island and Massachusetts. Besides parochial schools and academies, the Sisters, realizing the great need of providing higher education for girls under Catholic auspices, are conducting Trinity College, Washington, District of Columbia, Notre Dame College, San José, California, and Emmanuel College, Boston. The work accomplished in these three seats of learning is in no way inferior to that of first-rank non-Catholic colleges for women. Those who would understand the spirit that animates all the methods of the Sisters of Notre Dame in the instruction of their pupils should read "The Educational Ideals of Blessed Julie Billiart." The motherhouse at Namur has been the vital center from which have radiated all the other splendid institutions in various parts of the world. America was the first country outside of Belgium chosen by the Sisters as a promising field for their labors.

Of the foundations of the Sisters in the United States, twelve are on the Pacific Coast, in what is known as the California province, and thirty-five in the eastern province, chiefly in Ohio and in Massachusetts, and including three important foundations: the convent and academy in West Rittenhouse Square, Philadelphia, and two in Washington, District of Columbia, the well-known Trinity College and the older foundation on North Capitol Street. The chief house of the province was originally and for many years the convent on Sixth Street, Cincinnati; then Philadelphia was temporarily the central seat of government, while at present the provincial superior resides at Waltham, Massachusetts. The Sisters of this province are 1500 in number. They have thirty-five convents, and in connection with these conduct normal training schools, colleges, academies and

whole systems of parochial schools. They also have under their care over 38,000 pupils. The development of the Sisters of Notre Dame from a modest little community was practically accomplished during the lifetime, and under the inspired guidance of one woman, Sister Superior Louise, one of the eight Sisters who sailed from Antwerp in 1840 for the new foundation in America. On October 19, they landed at New York after long weeks spent at sea and left at once for Cincinnati. They were warmly welcomed by Bishop Purcell and found cordial hospitality in the convent of the Sisters of Charity. They secured a small house on Sycamore Street and later a well-built residence on Sixth Street, the old "Spencer Mansion," which is sometimes affectionately called "the cradle of Notre Dame in America," where the Sisters opened their school on January 18, 1841. To the academy came day scholars and boarders from the best families, both Catholic and Protestant. But the Sisters did not forget the greater purpose for which they had been founded, the teaching of the poor. So the Sisters gladly took under their care the little girls of the parish, among whom were some children poor enough to satisfy the most zealous charity. The classrooms opened for these parish children were soon filled to overflowing.

From this year, 1849, dates the rapid development of these Sisters. The little community increased in numbers, being now supplied by a local novitiate. New academies and parochial schools were opened in different parts of the city, and then Sister Superior Louise opened schools at other places. In Ohio the earliest of these was established at Dayton, in 1849. In 1855 four Sisters went to Columbus, and the school opened at Hamilton in 1869 emulated the one at Columbus in its development. In 1859 a tract of fifty-three acres near Reading, Ohio, was purchased and the whole boarding school with twenty-one Sisters in charge went out from Sixth Street in the following year. Sister Louise also saw the necessity of removing the growing novi-

tiate from Sixth Street to some suburban location. She died before arrangements could be made to that end, and Sister Superior Julia purchased property for this purpose in East Walnut Hills. Here, on Grandin Road, she built the handsome academy known as "The Summit." The school was opened in 1890 and ten years later the novitiate was transferred there. During the thirty-eight years of her administration as provincial superior, Sister Louise organized and governed twenty-seven foundations, inspiring and encouraging the zealous efforts of the Sisters.

In Washington, District of Columbia, Sister Louise opened the parish school of Saint Aloysius in 1872. Here, too, is Trinity College, erected in 1900 by Sister Superior Julia. The student body now numbers 375, a splendid outgrowth from the little class of twenty, gathered from many States when Trinity's doors were opened.

In 1849, Sister Louise sent three Sisters to Boston to take charge of a parish school. Boston was at that time a hotbed of bigotry and prejudice, but the little school flourished and twice were the Sisters compelled to move into larger quarters. In 1864 the community was established in the Berkeley Street Academy in an exclusive locality known as the Back Bay District. Here the Sisters taught many years, until the success of the school again made expansion necessary. Accordingly, during the administration of Sister Superior Mary Borgia, land was purchased in the Fenway near several educational institutions. The building erected by the Sisters of Notre Dame is considered the handsomest of the group. The Berkeley Street Academy was transferred to this new home in 1916. There had been for some time in Boston a demand for a Catholic college for young women. Acceding to the wishes of Cardinal O'Connell, Sister Superior Mary Borgia decided to open one for day students at the Fenway. This she did in September, 1919, naming the new institution Emmanuel College.

CONTRIBUTION TO RELIGION AND EDUCATION

Besides the two academies at Boston and Roxbury the Sisters of Notre Dame have one at Lowell and maintain a large novitiate at Waltham, which is the home of the provincial superior. There are parochial schools under the care of the Sisters at Lawrence, Chicopee, Worcester, South Boston, East Boston, Cambridge, Springfield, Salem, Lynn and Somerville, Massachusetts. At each of these places the Sisters reside, whereas in Ohio they go out from the academies to teach in the parish schools. Near Worcester the order has a country home called "Notre Dame du Lac," a place of rest for the members who are sick or in need of rest. Here retreats are held for visiting Sisters from all parts of the East.

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GRACE DOLLE O'DONNELL.

THE EDUCATIONAL WORK OF THE BROTHERHOODS

REVEREND FELIX JOSEPH KELLY, PH. D.

FROM the earliest ages great minds have conceived the idea of uniting for the purpose of greater spiritual good; this instinct becomes a light which shines through every page of the Gospel. Religious men in Europe, during its transition period, realized that they increased their devotional feelings by forming monastic establishments. The Church, after due investigation and convincing evidence, set upon those establishments the seal of her approbation and authority, and bade the members intrusted to her by her Divine Founder to go forth among the wrecks and ruins of the sorrow-stricken, sin-sick world on messages of mercy and of love. If the Church is ever to prove herself to others what we her children believe she is, if she is to succeed in the regeneration, sanctification and elevation of mankind, it is not to be so much by the preaching of the clergy as by a united systematic action, by an associated religious effort, through combinations such as our Brotherhoods and Sisterhoods. And this united systematic action must be in the Church, for all these associations are only her instruments. She is the divinely appointed messenger to man, but she must make use of instruments to carry out her work. And as the secret of success lies in united, active and systematic efforts, so will she work most wisely through organizations, giving to each its appointed place, recognizing in each its specific gift, placing each in a position best fitted for its exercise, and thus engaging in the highest and noblest of all enterprises, the salvation of souls.

The most important element in the efficiency of associations such as Brotherhoods is the development of the religious element. This predominated in the early Church associations, never being overlooked even by those which

were chiefly of a secular character. It is the very mainspring of their life. Since their object is to do the works of Christ, to go about as He did, doing good, to bear, as He bore, blessings to the bodies and to the souls of men, they too are quickened with the same love which sent Him forth upon His ministry. They are filled with the life of God, and animated with His love. The Divine Flame of Charity is kindled in them as a body. In their united, corporate, organic character, they give bold expression to their religious principles. They go forth gladly on their ministries of mercy, and they do it that in and by the doing their own love may be enriched and quickened and intensified. They set up a standard of holiness of life, and boldly use all the means which the experience of holy men has pointed out as useful to promote it. The religious element in our Brotherhoods makes them powerful instruments for strengthening the spiritual life of the individual members. It was this that gave them their energy and power in the Early Church, and it is this which is the secret of their wonderful efficiency in the Church to-day.

The origin of Catholic Brotherhoods is somewhat obscure. As was the case with many initial movements in Church history, the subject did not seem to be of importance until lapse of time had destroyed the records. At the beginning the whole Church was a brotherhood, as every student of the Acts of the Apostles and of the New Testament Epistles is aware. Because the infant Church was bound by a new and sacred tie, and because its members faced common difficulties and perils, a fellowship existed between them, which not only led them to call each other "brother," but which gladly shared temporal possessions and ministered to the wants of the needy. That the spirit and practice of Christian brotherhood continued to be evidenced in the Church while its members were few and its cause unpopular there can be no doubt. During its early experience, the Church remembered the fraternal obliga-

tions taught by Jesus and the Apostles. "Their Master," says Lucian, "has persuaded them that they are all brothers." This brotherliness extended even to strangers, much to the surprise of the beholders.

In every age of the Church we find Brotherhoods organized to meet the necessities and needs of the times. We have the Mendicant Orders, the Military Orders, the Mystical Brotherhoods, the Guilds, the Brothers of Pity, the austere and missionary Orders of Brothers, and the Educational Brotherhoods. It is the last named that will hold our present attention. As far back as the twelfth and thirteenth centuries, until which time all education was directly under the control of the clergy, we read of Brotherhoods who took up the work of popular education. They labored unselfishly in the great cause of Christian education, special emphasis being laid upon the religious element therein. Practical religious culture combined with sound knowledge was well imparted. The schools of the Brotherhoods became popular and from all quarters studious youths poured into them. Famous institutions controlled by them were those at Deventer, Zwolle, Liège, Louvain, Mechlin, Cambrai and Valenciennes. They also founded the College de Montaign in connection with the University of Paris, and the students in their schools were many thousands. These institutions became recognized centres of learning in Europe. They turned the influence of humanistic learning toward the strengthening and pacification of the Church in the troubled times of the sixteenth century.

In our own country and in our own times, the Catholic Brotherhoods have done yeoman service. Their schools are of many different types, representing every phase of educational work, primary, secondary and industrial, with orphanages and schools for the deaf and dumb. Their secondary schools and colleges crown their educational edifices, affording to clever boys, irrespective of their position in life, an opportunity of pursuing a course of higher

studies, which otherwise would be entirely denied them. There is a widespread movement to-day for the development of facilities for secondary education for Catholic boys in connection with the parish school system, and it is the Brotherhoods of our country who are furnishing the Catholic teachers for these schools. The movement springs from a popular demand, and is based on the fundamental idea of Catholic education. It is evident that the further progress of this movement is destined to have a highly important influence upon the parish schools and colleges of the United States. The number of these secondary schools and colleges of our Catholic Brotherhoods, as well as the number of their students, is growing rapidly. There is a notable tendency to-day toward the establishment of central Catholic high schools apart from any parish connection, and under the immediate control of our Catholic Brotherhoods. Thus it is seen that the sphere of action of our Catholic Brotherhoods is almost without limit, and judging from experience, the cause of higher Catholic education may well be intrusted to their care.

In the literary field, the members of our Catholic Brotherhoods have notably distinguished themselves. But their literary activity always has had in view the work that they are engaged in, namely, Christian education. They are too much absorbed by the work of teaching to devote themselves to the writing of books not of immediate utility in their schools. For the use of their pupils, they have written a large number of works on all the specialties on their courses of studies, and these works have appeared in all the modern languages. Their writings are mostly in the form of text-books for school use, and they compare very favorably with the text-books used in our State schools, and in some cases have supplanted them. Intellectual activity, a spirit of honest research, a certain eagerness to fathom all mysteries of science and art, are the prominent characteristics we find expressed in their literary, historical

and scientific works. Among them we have men like the late Brother Azarias, F. S. C., Brother John Waldron, S. M., Brother Leo, F. S. C., Brother Ignatius, C. F. X., Brother George Sauer, S. M., Brother Philip, F. S. C., Brother Celestine, C. F. X., Brother Jasper, F. S. C., Brother Albert Hollinger, S M., whose contributions on educational topics rank with the highest and the best. The literary activity of these men and other members of our Catholic Brotherhoods has not only been very great in philosophical and scientific fields, but also in those which are specifically designated as pertaining to Belles-Lettres. Some of the best literature in the English tongue can be traced to humble members of some of our Catholic Brotherhoods. So in the field of literature as well as in that of education, the Church and our country are deeply indebted to the communities of Brothers in our midst.

The demand for teaching Brothers has always been greater than the supply, and the demand has grown greater with every succeeding year. The development of the upper grades of the grammar school and the addition of high school grades to hundreds of schools, the need of colleges, commercial and classical, has made their services altogether indispensable. On their part the teaching Brotherhoods have clearly recognized the strong academic drift upwards, and they have risen to meet it. One by one they are allowing the primary school to pass into the hands of the teaching Sisterhoods, and have realized that their main field of service in the future, in the schools, is to be in the upper grades, together with commercial, classical and industrial training. The recognition of this has brought with it a corresponding advance in standards of training. A normal training of several years, sometimes with university training, following upon and distinct from the novitiate, has marked the advance from the old normal course which fitted the Brothers for primary school work. Higher and severer normal school standards have, in fact, characterized the

growth of all the teaching Brotherhoods in recent times. College, university and, many times, European training is insisted upon by most of the Brotherhoods, especially for the candidates who are to teach in the Catholic high schools and colleges. This is a healthy sign for the future of Catholic education in this country, for with our high schools and colleges increasing with the growth of the Brotherhoods, the Church in this country may point with pride to her educational system, which is even now the mainstay and hope of our country.

Popular education in the United States has ever found its strongest advocates among the Brotherhoods. In this they have been carrying out the wishes of their different founders, who without any exception had in view the education of the children of the poor. This was the very reason for the rise of most of our Brotherhoods. Increasing population, political disturbances, the desire for education with religion as its fountain head, caused religious communities of laymen to spring to aid the clergy in the general apostolate of Christian education. Although their origin fundamentally was of a religious nature, their activities were also directed to the betterment of their fellow men, and with our teaching communities this betterment took the form of educating the young for the present as well as for the future life, for education can never be dissociated from religion. The Church in this country, in her solicitude for the religious training of youth, has always relied upon her teaching Brotherhoods to lead the way.

In the early history of our country, we find the Catholic Brotherhoods of Europe sending their members to aid the clergy in the foundation of Catholic schools and colleges. As time wore on, these Brotherhoods established foundations and motherhouses in this country, and became largely responsible for the development of the American Church. Some of these communities of Brothers have a distinctive American origin, supplying a need to which the European

Brotherhoods were not able to minister. To-day, in our great country, we have thirteen communities of teaching Brothers, whose members number about two thousand five hundred. The communities by name are the following: Brothers of the Christian Schools; Christian Brothers of Ireland; Brothers of Christian Instruction; three Orders of Franciscan Brothers; Brothers of the Holy Cross; Society of Mary of Paris; Marist Brothers of the Schools; Brothers of Our Lady of Lourdes; Brothers of the Sacred Heart; the Clerics of Saint Viator, and the Xaverian Brothers.

These numerous communities of Brothers in the United States are fulfilling in an admirable manner the great mission committed to the Church by Christ, of peopling Heaven. What is the great mainspring of their success? It is the instructing of children in the Law of God. The boy or young man in the Brothers' school or college is taught as to his mind and body, but principally as to his soul. Yet, so interwoven with the natural sciences is the great science of God that the boy or young man has learned it perfectly before he is aware of the fact. The dress of the religious Brother teaches him as well as his catechism; the Cross, the sign of his Redemption, placed on the wall before his eyes, is calculated to soften the waywardness of his heart. His studies finished with the Brothers, while he is able to compete with the first in the land and take the prize, because his intellect is not darkened by the fumes of crime, he goes into the world a scholar, but infinitely more than that, a Christian man; he succeeds in business because he is honest; he wins for himself Heaven, because he trains his children, as he was trained, in the Law of God. Such is the system of education with which our Catholic Brotherhoods are blessing our country and peopling Heaven. Such is the system of education which the Catholic Church has intrusted to them, and which they have always taught and will teach until the end of time.

The graduates of their schools and colleges have given

a good account of themselves, and are a credit to their instructors. At the present time, the arts and sciences are cultivated and improved with remarkable success in their schools throughout this country. No branch of literature is neglected. All the sciences that belong to the respective provinces of reason, genius, experience and observation are carried to a high degree of perfection in their schools. In philosophy, astronomy, geology, physiology, mechanics and mathematics, their schools hold a preëminent place. With great pride may American Catholics point to the invaluable services which the Catholic Brotherhoods in the United States have rendered to the American Church and to our glorious Republic. No other force in American life has meant so much for the educational and religious development of our people as the quiet, unostentatious, thorough and sacred work of the members of our Brotherhoods.

The teaching Brotherhoods of the United States have institutions in every part of this vast country. Their pupils are not only to be found everywhere, but a large proportion of them are leaders among men in Church and State, in the professions and arts, in literary and scientific pursuits and in every department of agricultural and commercial life. Many of the priests and of the Hierarchy of the United States are products of schools taught by our Catholic Brotherhoods. Their influence is far-reaching in promoting the spread of religion, education and civilization. The number and the rapid spread of the communities of Brothers in this country attest their ability as masters in the training and teaching of the young. Their students nearly always rank among the highest, when immediately after graduation they enter ecclesiastical seminaries, schools of law, medicine, engineering, pedagogy, science, etc. This is a very strong evidence of the intellectual and practical element in the education given by our Catholic Brotherhoods. By the fruit we should judge the tree, and by the

products of our Brothers' schools and colleges we judge the thoroughness of their methods.

Their pupils are above all noted everywhere for their lively, practical and aggressive faith, for their respect for authority, for their love of country, and for the evidence which they give of having received an education fitting them for all the duties of life, religious, social, political and commercial. Yes, our country and our Church owe a great debt to these humble Christian educators, and if the Church has leaders in the different walks of life in the United States to-day, the Catholic Brotherhoods must receive a large share of the credit. The influence exerted on their contemporaries and posterity by the Brothers and their pupils is powerful and far-reaching; one might say almost incalculable for good. Their lives and work preach silently, but eloquently, to not only the Catholic but also the un-Christian element of the community. What of weal or woe for our race the coming years may hide is known to God alone, but in the light of the present and the past, this may be safely predicted: no educative influence, lay or clerical, will produce more beneficent or lasting results than those certain to accrue from the unselfish, untiring, God-directed efforts of our Catholic Brotherhoods.

Catholic education has vindicated its right to a place in American life, and it proposes to hold its own. An examination of data shows that the ratio of Catholic school attendance to the total Catholic population is about the same now as it was ten years ago. This argues a very rapid Catholic school growth. To hold firmly the actual attendance, while providing ample facilities for the enrollment of new pupils corresponding to the rapid growth of the Catholic population, has been a gigantic task, and the most generous loyalty of American Catholics to the principles of Catholic education has proven that it has been equal to it, in spite of the double taxation to which they are subjected.

CATHOLIC BUILDERS OF THE NATION

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